ओ३म्

THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu.*

VOL VI. | ASHVIN, 1969. | No. 4.

Evolution

II

(By Professor Ghisoo Lal, M. A.)

AS promised, we now proceed to show how natural forces alone cannot account for the world as we find it and how the most important of the prevalent views as to the way in which the world, especially animal, has come to exist are not satisfactory.

We take up first the theory associated with the name of Lamarck.

LAMARCKISM.

It teaches that new wants in animals give rise to new movements which produce organs; that the development of these organs is in proportion to their employment and that these new developments are transmitted to offspring. Thus arise new species. It is thus that the different forms we see have arisen. According to Lamarck, then, the different forms that people the world have been produced by unintelligent forces Use and Disuse

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

working *mechanically*. The legless condition of snakes is thus accounted for by Lamarck.

"Snakes sprang from reptiles with 4 extremities but "having taken up the habit of moving along the earth and "concealing themselves among bushes, their bodies, *owing to* "*repeated efforts* to elongate themselves and to pass through "narrow spaces have acquired a considerable length out of "all proportion to their width. Since long feet would have "been very useless, and short feet would have been incap- "able of moving their bodies, there resulted a cessation of "use of these parts which has finally caused them to totally "disappear although they were originally part of the plan "of organization in these animals."

In the same way the Giraffe's (say, also camel's) long neck has resulted from its ancestors *having had continually to stretch out* that organ to reach the leaves at the tree tops. This is what Lamarckism teaches but can we, in soberness, believe that nothing more is needed than to put Protoplasm and Use and Disuse into the cauldron of space to evolve this wonderful world of ours? As it appears to us, the answer to this question must be an emphatic 'No.' The truth of the theory requires that all that we see is the result of modification by Use and Disuse which is notoriously not the case for there are parts of the animal body which are not modified by use and cannot be regarded as the result of any modification by use. Then again if there is nothing beyond Use and Disuse, why should a particular organ cease to grow after it has reached a certain level of usefulness, howsoever much it may afterwards be used. Indeed to some of the scientists the inadequacy of it has been so fully brought home that they have been forced by their convictions to use very emphatic language. For instance, Professor E. B. Poulson, D. Sc., M. A., F. R. S., F. G. S., F. Z. S., etc., Hope Professor of Zoology in the University of Oxford, in his *Essays on Evolution* says that the Lamarckian hypothesis' "can *never* afford a wide or general explanation. *There are a great many parts of the animal body which are* NOT *modified by their use.* You cannot thus explain the growth

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of hair or the color upon the surface of the organism. For these and other useful but passive structure, the Lamarckian interpretation *will not hold at all.*"

However, let us proceed to some concrete case and see how it works. We again quote Professor Poulson.

".....certain animals such as lobsters and crabs have " the power of very readily parting with some of the most " important of their members. The large claws are easily " thrown off and this may be of great advantage in the " struggle for life, because when an individual is attacked " and has siezed the enemy with its claw it has a chance " of escaping.....Now that is a very interesting adapta- " tion. We find the claw so constituted that it can be " thrown off, but even when thrown off it continues to be " of much use to the organism. Its nervous and muscular " mechanism is so arranged that mutilation actually stimu- " lates it to contract and it continues to hold the enemy. " In the case of certain crabs, the dismembered claws keep " snapping and jumping about.....The same is true " of the tails of many lizards.....In these cases of actively " used parts of the organism, the Lamarckian interpretation " is *absolutely* at fault. *You cannot apply it. It is impossible to " explain upon the theory of the transmitted effects of use and disuse.* " No activity manifested by the tail *after* it has ceased to " be part of the lizard can ever be transmitted. Not " only that but it is difficult to see how the development " undergone by the tail from the effects of Use and Disuse, " etc., etc., up to the time of its severance can be hereditary. " And so with the claw."

Again,

"The same inadequacy of the Lamarckian theory " is forced upon us when we examine a little more " deeply into the nature of the process which is supposed to " occur. The Lamarckians attempt to explain joints and " some other structures by the effects of stress and pressure "but when we look into the matter we find that the explana- " tion is *not so complete as it is supposed to be.*"

For instance, it has been believed by many distinguished biologists that the complex shape of Mammalian

CC-0. Gurukul Kangri University, Haridwar Collection. Digitized by S3 Foundation USA

teeth is due to pressure produced by mastication. As the pressure has been applied to the tooth, so has the tooth grown. But would pressure produce such an effect upon a tooth? That is *certainly* not our experience. Pressure and friction have an unfortunate way of wearing a hole in the teeth rather than causing it to grow an elevation. As a matter of fact, we know that the shape of teeth is predetermined, long before they are cut in the soft dental matrix beneath the gum. It is not the question of the transmission of acquired characters but the supposed transmission of a character which the parent cannot by any means acquire.

Discussing the question of the form of joints in the light of Lamarckism, Poulton has to say: "It seems to me that in this we are going a little beyond what Physiology and Histology teach us and making a blind appeal to mechanical forces unsupported by any adequate investigation of the tissues concerned." And then he puts a very pertinent question to the Lamarckians and that is, why, if you are going to explain any of these parts by pressure and friction, should the process be *stopped* when a useful level is reached? If the pressure does cause such effects and they are hereditary how are they prevented from increasing beyond all bounds in the course of generations? Why should pressure on teeth cease to produce further growth when the tubercle has reached proper height? He is of opinion that Lamarckism can give no answer to such a question. He is of opinion that the fact that all these shapes of bones and teeth just reach and stay at an adaptive level " is *the strongest evidence that they are not produced by the operation of mechanical forces*," 'but' (since he is himself a Darwinist) 'by Natural Selection.'

Thus that mechanical view of the origin of organized beings called Lamarckism has serious flaws and won't do. Thus are thinking men of the eminence of Professor Poulton. But it should, in fairness, be remembered that he gives up Lamarckism only to give his whole-hearted

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

support to Darwinism which we shall now take up for consideration. Darwinism has well nigh superseded Lamarckism and counts a very large number of eminent scientists among its followers.

DARWINISM.

The following is the gist of this famous theory :—

There is in Nature, as we all know, a unity of type by virtue of which the parent and the offspring resemble each other and belong to the same class. But there is also diversity in the midst of this unity. No two things are exactly alike. Thus the offspring vary from the parents. If these variations are selected, *i. e.*, separated from other variants not having their peculiar characteristics, and made to breed and the process is carried out for many generations the variation will be fixed in the race. This is transmutation of the species. Man isolates varieties and breeds from them, and continuing to separate those that vary in the direction he wishes to follow, a very great difference is, in a comparatively short time, produced.

For instance, a breeder observes that one of his pigeons has one more tail-feather than the rest. He finds a female possessing the same peculiarity, and this pair produce offspring having two, three, or four more tail-feathers than the original stock. Thus is produced the fan-tail. The breeder similarly obtains the ponter, the tumbler, etc., etc. The breeder realises his purpose by *methodical selection* and with a *distinct object in view*. Nature obtains the same results, *unintentionally* by means of struggle for existence. How ? There is a tendency in all organisms to increase in a geometrical ratio, so that if this tendency were not checked, all the available space on the Earth would soon be filled with one species. But this tendency is checked. Each species strives to maintain itself which leads to a struggle for existence. This struggle gives the advantage to those variants that are fittest and lets them live, while those variants that are not so fortunately endowed perish. Thus isolation taking place, similar favourable variations

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

are preserved in each generation until a transmutation of species has taken place. Like Man, Nature isolates favourable variants and breeds them but she isolates by means of death, *i. e.*, by destroying the less fortunate.

Thus the transformation of organized beings and the diversity of their specific types, is, according to Darwin, brought about by *struggle* for existence.

It should be remembered that in this part of the Essay we set out to consider whether new species can be formed by natural forces alone, *i. e.*, whether a mechanical explanation of the origin of organized beings would suffice. That such explanation, in the case of Lamarckian Evolution, breaks down we have already seen and that it is not less so in the case of Darwinism may, I think, be brought home to the reader in a few words if we quote the remarks of Professor Weber of Strasburg who writes in his History of Philosophy.

"Now, we may ask ourselves the question: "Does not the Darwinian principle, which Materialism "invokes with such absolute confidence, corroborate, rather "than overturn, the hypothesis of immanent teleology? Is "it really true that the *struggle for existence* is a *first* cause "and exclusively mechanical?.....What can the formula: "struggle for existence, mean, except: struggle *in order to* "exist? Now, that carries us right into teleology.*

"Besides, we cannot deny that the entire Darwinian "terminology is derived from the teleological theory: the "terms *selection*, *choice*, etc., evidently introduce an intellec- "tual element into Nature. These are *mere images*, it is said, "or *figures of speech*. Very well. But does not the very "impossibility of avoiding them prove the impossibility of "explaining Nature by pure mechanism?"

But we shall entertain the readers with a narrower examination of it. Many thoughtful men are questioning its truth and our criticism of it will be mostly drawn from the author of 'Nature *versus* Natural Selection.'

* Teleology leads to the existence of Mind, for every work adapted to an end presupposes a workman.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Before, however, we proceed to a detailed criticism, one or two general remarks had better be made here. Let us imagine, says Strauss, a herd of cattle, at a time when these animals had no horns. The herd is *attacked* by wild beasts. It is evident that in the ensuing struggle for existence, those which have the strongest heads will stand a better chance of surviving than the others, and it is also evident that if there be in the attacked herd an individual possessing rudimentary horns, it will have more chances of survival than the rest of the herd. Great numbers of the latter will perish ; the favoured animal, however, will escape ; it will produce offspring and (what is important in this connection) transmit to its descendants the peculiarity which saved its life and enabled it to be reproduced ; its rudimentary weapons of defence. Its descendants will possess the same peculiar characteristic in greater or less degree. The better equipped they are in this regard, the greater will be their chances of conquering in the *renewed* struggle for existence and of transmitting their organs of protection to the succeeding generations. Thus what was at first a freak of nature becomes a generic characteristic, *in consequence of the never ending struggle for existence* and the accumulated effects of the constantly renewed process of selection. From a careful study of this typical case it must be evident that in order that Natural selection may operate there must always be *adverse* changes (as the italicised words in the illustration show). For, if the conditions, though changing in detail, are nevertheless equally favourable to the race, it is obvious that no modification can be effected by Natural Selection, for no change would then be useful to the race. If altered conditions were still more favourable than the old ones, there would be still less need for any responsive adaptation. It is, therefore, only when there are *adverse* circumstances which make modification a *necessity* that Natural Selection can operate.

But this is not all that it assumes. These adverse changes must be most intelligently and minutely regulated.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

They should be neither too rapid nor too slow. For if the change be too sudden, the organism would be destroyed; if too mild, it would not affect competition and, therefore, will not bring Natural Selection into operation at all.

Again, when the conditions change there must be just then a useful variation to take advantage of the change, else Natural Selection will not be called into play. But why should there always emerge a useful variation just when it is wanted. Surely it is no small demand upon *un-intelligent* natural forces that they should always be adverse, be neither too sudden nor too mild but just as they are wanted, and variations should 'turn up' at the very critical moment.

Turn we now to the argument proper.

The main points in the theory are :

(1) That all organisms tend to increase in a geometrical ratio.

(2) Consequently a severe struggle for existence ensues.

(3) As a result of this struggle only the fittest survive.

(4) These last breed with similars.

(5) This going on for generations results in the modification of organisims, *i.e.*, in the transmutation of species.

We take up each statement in turn.

(1) Tendency to increase in a geometrical ratio : suppose, they say, a plant has yielded 100 seeds this year. If all these grow next year there will be 100×100 plants and the year after that $100 \times 100 \times 100$ and so on. So that in the tenth year the product would be one hundred thousand trillions. "A single codfish has been known to lay six million eggs within a year. If these eggs were all to become adult codfishes, and the multiplication were to continue at this rate for 3 or 4 years, the ocean would not afford room for the species." (Fiske, *Outlines of Cosmic Philosophy*.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

It might have been thought the scientists always started with, and founded their theories upon, *actualities* and not *possibilities*. But here is committed the mistake of confounding the potential with the actual. No doubt, the species would increase in a geometrical ratio if no organisms were prematurely destroyed, if a species had no rivals, if external circumstances were uniformly favourable, *if* all available spheres of life on this globe were accessible. And surely these are no small *ifs*. So that *in fact*, increase in geometrical ratio is impossible. It is purely imaginary. What actually takes place is :

(*a*) In some cases, an increase which though not in geometrical ratio is still enormous ;

(*b*) In some cases, there is a fixed population from year to year and ;

(*c*) in some cases, a species maintains itself with difficulty and is decreasing.

These are the only 3 cases possible. As an illustration of (*a*) we may take the case of Mr. Cotton, of Christ Church, Oxford. He kept 2 or 3 hives. He carried them with him to New Zealand and the millions of bees found there are said to be the offspring of these.

Now in this case, the reasons for increase are plenty of food, suitable climate, etc., etc., and consequently no transformation is possible because there is no advantage to be gained by modification.

(*b*) In this case, the great output of life will effect only the *preservation* of species and not its *transformation*.

(*c*) Here favorable variations will not probably occur and if they did their isolation would lead to extinction.

(2) Consequently a severe struggle ensues.

The theory is based upon the assumption that there is a fierce internecine struggle ever going on among individuals of the same species and among individuals of different species and between species and species. But

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

is this universally or strictly true? What more unsociable than a wolf but it too hunts in *packs*? "If there is only a crust of bread in the house and mother and children are starving, their interests are not the same. If the mother eats it, the children want it, if the children eat it, the mother must go hungry to her work. Yet it does not necessarily follow that there will be antagonism between them, that they will fight for the crust, and that the mother being strongest will get it and eat it." (Ruskin. *Unto This Last*).

"The assertion that 'self-preservation is the first law of Nature' is a cruel libel upon a large section of animal creation. To preserve and safeguard their offspring, many, if not most, creatures will risk and even sacrifice their lives. The more powerful animals might naturally be expected to do battle for their young, but it is surprising to find that the weakest and most timorous defy strength and forego fear on account of their progeny. That beings which flee from man and other despots, when the preservation of self only is concerned should disregard personal danger and fight till death when the safety of their helpless offspring is concerned is indeed a marvel of nature. From the fragile bird to the mighty elephant, from the lowly snake to the highly organized chimpanzee, the devoted attachment of the mother to her young is seen to exist."

Nor does actual observation bear out the statement that there is a necessary competition between the members of different species.

Prince Kropatkin says :—

"As soon as spring comes back, each of our hedges, each grove, each ocean cliff, each of the lakes and ponds, with which Northern America, Northern Europe, and Northern Asia are dotted, tell us the tale of what mutual aid means for the birds; what force, energy, and protection it confers to every living being however feeble and defenceless it otherwise might be. Take, for instance, one of the numberless lakes of the Russian and Siberian Steppes. Its shores are peopled with myriads of acquaitic birds belonging to at least a score of different

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

species, all living in perfect peace. For several hundred yards from the shore, the air is filled with gulls and terns, as with snowflakes on a winter day. Thousands of plovers and sand-coursers run over the beach...Exuberant life swarms everywhere. And here are the robbers—the strongest, the cunningest ones, those 'ideally organised for robbery.' And you hear their hungry, angry dismal cries, as for hours in succession they watch the opportunity of snatching from this mass of living beings one single unprotected individual. But as soon as they approach their presence is signalled by dozens of voluntary sentries and hundreds of gulls and terns set to chase the robber. Maddened by hunger, the robber abandons his usual precautions: he suddenly dashes into the living mass, but attacked from all sides, he again is compelled to retreat. From sheer despair, he falls upon the wild ducks, but the intelligent social birds rapidly gather in a flock and fly away, if the robber is an ern; they plunge into the lake if it is a falcon; or they raise a cloud of water-dust and bewilder the assailant if it is a kite. And while life continues to swarm on the lake, the robber flies away with cries of anger and looks out for carrion, or for a young bird or field mouse not yet used to obey in time the warnings of its comrades. In the face of an exuberant life, the ideally-armed robber must be satisfied with the off-fall of that life."

The pages of the books written by eminent naturalists are full of accounts illustrating co-operation among individuals as well as species.

By all this, it is not sought to prove that there is no selfishness among animals but only that there are great many facts in Nature illustrating co-operation with which it is hard to harmonise the demands of Natural Selection which requires that keen internecine struggle of all against all which is hardly to be traced in Nature as we find it.

(3) As a result of the struggle, only the fittest survive. Is this always true? Is not death in nature indiscriminate? I think I need hardly labour the point. A good deal of destruction takes place in Nature irrespective of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

whether what is destroyed is best or worst. Belt says,

"The wari (wild pigs) go in herds of from 50 to 100. "They are said to assist each other against the attacks of the "jaguar, but that wary animal is too intelligent for them. "He sits quietly upon a branch of a tree, until the wari come "underneath the tree, then jumping down, kills one by "breaking its neck; leaps up into the tree again, and waits "there until the herd depart, when he comes down and "slaughters the wari in question."

Is there a selection here? Is it not true that whoever *happens* to come under the branch is killed. Hundreds of eggs and seeds are destroyed indiscriminately in the same way.

And, again, though the strongest need not always survive, the weakest need not always perish. In the case of the advent of extreme cold, there may be some, that were not the hardiest which would survive simply because they happened to occupy a sheltered spot while others far more hardy might be in the most exposed position.

Nay, we may go a step further and say that very often the struggle for existence brings about the destruction of the best or the fittest. For, as a result of co-operation the best and the fittest will often perish in the act of defending the herd or the flock.

But it may be urged that those that survive a struggle or competition by their very fact of survival show themselves to be the fittest. I think they *may have* been fittest but most probably *are* not so after the struggle to base any progress on them. The struggle will leave them so debilitated that they would be left weaker than the average member of the class before the struggle. Hear what Kropatkin says:

"Those who *survive* a famine or a severe epidemic of cholera or smallpox or diphtheria, such as we see them in uncivilized countries, are neither the strongest, nor the healthiest nor the most intelligent. *No progress could be based upon those survivals* —the less so as all survivors usually come out of the ordeal with

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

an impaired health, like the garrison of a fortress which has been compelled to live for a few months on half rations, and comes out of its experience with a broken health and subsequently shows quite an abnormal mortality. All that Natural Selection can do in times of calamities is *to spare* the individuals endowed with the greatest endurance for privations of all kinds. So it does among Siberian horses and cattle. They *are* enduring, they can feed upon the polar birch in case of need; they resist cold and hunger. But no Siberian horse is capable of carrying half the weight which a European horse carries with ease; no Siberian cow gives half the amount of milk given by a Jersey cow."

(4) These favourable or useful variants must breed with similar favourable or useful variants. What guarantee is there that it will always be so—that there will be a strict isolation in Nature. Man may artificially isolate or *deceive* animal instincts, but it is most doubtful whether the same can happen in a natural state. Similar variants do not intermarry among animals any more than among men. Your animals and the bees that carry pollen of flowers must indeed be supposed to be most intelligent creatures to see that only the particular variants breed or are brought together. Naturalists have borne testimony to the existence even among animals of what looks like 'æsthetic taste' or 'romantic love' (observe peacock or pigeon when under the influence of sexual passion) by which a male would attract a female. If so there is no guarantee that similars would breed. Again, different forms of married life polygamy, polyandry, etc., adopted by animals are not favourable to the isolation of similar variants. The wife of one year might have another husband in the second year; and in that case, the offspring by the second marriage would tend to resemble the husband of a former year, and thus the object sought to be attained by strict selection would be frustrated.

(5) This going on for generations results in the modification of organisms.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

It is feared the reader's patience has been sorely taxed by these pages with their long quotations. We shall here, therefore, merely say that if, as has been shown above, actual conditions of life do not secure the required power of selection in *each* generation, how can a *number* of generations bring about the required transmutation. 'How can a repetition of failures make an ultimate success?"

Lastly, how can Natural Selection account for the *origin* of an organism? If an organism is found useful in the struggle for existence it will be transmitted but it must first *exist* and it could not have come to exist all at once as a finished product but only by slow degrees and during these last stages it could not have been useful and Natural Selection can have had nothing to do with it.

Considerations like these have led some naturalists of the highest authority like De Vries and Bateson to declare that the prevalent theory of Natural Selection can *never* account for the transmutation of species. I shall content myself here with giving only the opinion of De Vries (of Amsterdam) who has said: "This form of variation (Natural Selection) can not *even by the most rigid and sustained selection lead to a genuine overstepping of the limits of the species and still less to the origin of new and constant characters.*"

Thus, reader, you will find that if we posit nothing but natural forces we cannot satisfactorily account for the world as we find it. And so Lamarckism and Darwinism equally fail. Of course, pure falsehood can never prevail in the world and so these theories have their own element of truth in them. Who does not know that everything is improved by use and deteriorated by disuse—that what difference we find between the hands of 'the drawers of water and hewers of wood' and those of princesses is to be attributed to use. Again, who does not know how much of what we see in the present world we owe to competition and which has been, and is, working so many changes. Yet to admit all this is one thing and to make gods of them is another. We are all evolutionists to-day if we

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

mean by evolution, changing order, orderly change and this everywhere; but when people run to extremes and so interpret it as to confound the limits of Intelligence and Non-intelligence. Reason and Un-reason, we may well cry halt.

Perhaps these great thinkers who have thought that mere Use and Disuse or struggle is enough to evolve this beautiful world of ours have, inspite of their greatness, fallen into the mistake that since as naturalists they have had to take account only of natural or material conditions, there exist none others. But

" There are more things in Heaven and Earth Horatio.
Than are dreamt of in your Philosophy."

As naturalists they may not be bound to go beyond natural causes but, in fairness, they ought to say only that for them *as naturalists* there is no other cause—*their science* knows no other cause—and not absolutely that 'there is no other cause'. Each science views nature in one particular aspect only ignoring others. A group of 50 oranges is for the arithmetician only 50 units—their color or taste is ignored by his science while another's will perhaps ignore their number and consider only the colour and yet another's only taste. But the orange is neither colour nor taste only but a combination of these and many more besides. To understand the orange fully, we should bring the several sciences together, impanell a jury and then get their verdict. To say that since color or taste does not enter into the calculations of the arithmetician it does not exist is palpably absurd. And yet a mistake of this sort is often made by a man calling himself a scientist with some pride. "It tells us nothing of the æsthetic value of scarlet blossom, of golden sunset, of summer green that these have such and such relations of waive-length interesting in the physical laboratory though that be. By all means, let us correlate brain growth with mind, but the life of intelligence, idealism, imagination would have none the less its psychological independence were the chemical formulæ of every brain

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

metabolism published tomorrow." (*Geddes and Thompson*).

Thus, partly, perhaps, to the mistake referred to and partly perhaps to the spirit of the age in which the respective propounders of these theories flourished, should we attribute these erroneous views. I say partly to the spirit of the age for after all the eye sees only what it brings with it—the power of seeing. Deeper reflection will show Lamarckism, Darwinism and other 'isms' of the sort to be but the reflection of their respective ages. For instance, Lamarck belonged to the Revolutionary period of France and "what are Lamarck's interpretations of the effects of use and disuse, his assured insistence upon the interior freedom of the organism to realize its inmost capacities, but the new step in social progress through abandonment of outworn orders of society, the freedom opening before new ones." And with the old order yielding place to new, Lamarckism had to give way to Darwinism. Darwin flourished during the period of industrial revolution in England and the colder business view so characteristic of English thought came to prevail over such political and military exaggerations, the ideals of mechanical efficiency and of individual and financial success rising above the ruin of liberal aspirations and of imperial achievements. Hence a view of evolution essentially mechanical in terms of the division of labour the cumulative patenting and the like, which were gradually evolving the express locomotives or the manufacturing plant of Darwin's day, and now the flying machine in our own. 'Hence too views essentially competitive and commercial, albeit of various shadings, from old fashioned individual efficiency to cheaper and cheaper undersellings with advantages here from advertisements more and more brightly and seductively colored, there from deceptive imitations more and more subtly wrought. "Competition is the life of trade:" then why not also the trade of Life? Yet with all this freshness and vigour of economic application, there

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

has prevailed in the main, and still prevails, a naive forgetfulness of the social origins of these naturalists' discoveries." And we should like for our purpose to substitute 'theories' for discoveries.

It is our faith that when the West has completed the cycle of thought, she shall become convinced that as saw the Rishis, Intelligence alone can be a real agent कर्त्ता —a true efficient cause—material forces can only be साधन or instruments. On the material plane God must, of course, work through material laws and forces and it is highest wisdom to know what they are but to instal them in place of Him and talk of them as real causes is a mistake. A railway train is coming. The pointsman at a long distance waives a certain flag and the train stops. Who is the true agent—the efficient cause? The driver. The efficient cause of the train stopping is the will of the driver—all other things are only साधन or means for the realisation of that will. But a sparrow seated on a babul tree by the road-side, seeing the train always stop on the flag being waived, might conclude to be the cause of it. Just so do perhaps those who having found out that such and such material conditions being fulfilled, such and such a phenomenon occurs, therefore, those material conditions are the efficient cause of it.

Truly,

Our little systems have their day
They have their day and cease to be;

And Darwinism has, in its turn, begun to give way to other and, as it appears to us, truer theories of Evolution. For instance, take the latest theory in the field. The Mutation Theory of Professor De Vries. He believes that the minute individual variations have nothing to do with the origin of species which appear "*all at once*" by mutations. "By the Mutation Theory," he says, "I mean the proposition that the attributes of organisms consist of distinct, separate and independent units. These units can

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

be associated in groups, and we find, in allied species, the same units and groups of units. Transitions such as we so frequently meet with in the external form both of animals and plants, are *as completely absent between these units* as they are between the molecules of the chemist."

But the deeper insight of the Aryan philosophers led them to hold the view that matter (**प्रकृति**) with its laws and forces can only be a **साधन** and not a **कर्त्ता**. Matter has **गति** but not **क्रिया** which belongs only to a **कर्त्ता** who must always be an Intelligence. That is why the Kathopnishat says :—

न प्राणेन नाऽपानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

It is not by **प्राण** or **अपान** air that mortals live but by Another in whose hands these are instruments and on whom these **प्राणापान** themselves depend.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A Challenge to India's Past.

THE *Modern Review* for July 1912, has, among many thought-provoking items, an article by Mr. Har Dayal which every Hindu—using the term in its broadest possible sense—would do well to read and ponder. Starting from the unassailable truth that

> "The enduring wealth of the world consists in the intellect and the character of its men and women. This moral and mental capital leads to all happiness. Its proper investment should be the chief care of all noble souls. Its fruitful use determines the future of the race. Its waste or misuse brings terrible penalties with it..... Material wealth, which supplies the economic needs of society, springs from the conservation and development of this inner horn of plenty....."

the article goes on to administer to modern Hindu India a number of straightforward home-thrusts which it seems difficult for any save a born theorist to parry. And the 'born theorist', as everybody knows or ought to know, is an amiable and altogether harmless gentleman who goes on parrying to his own entire satisfaction in the next world long after his perforated corpse has been escorted to its rest in this.

It is quite clear that Mr. Har Dayal writes with the unexceptionably excellent intent of blowing open long-closed doors and windows and brushing away mental cobwebs for the unmixed benefit of his distant fellow-countrymen.[1]

---

1. I understand that Mr. Har Dayal is now Professor of *Indian Philosophy* in the University of California. A note by the Editor, in the *Open Court* for March 1912, says:

"He was educated at the Panjab University, Lahore, where he took his B.A. degree in 1903 and M.A. in the following year. In 1905 he was awarded a government scholarship and left for

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

It is equally clear that he considers himself thoroughly competent to do so, and is not hampered by the least feeling of diffidence as to his qualification for speaking *ex cathedra* as he does. And who shall say him nay? Do not the will to do good, and the power to bring truths home to men by striking, forceful utterance, constitute a greater and a more directly God-given authority than any claimed as heirloom by the pope and pontiff guardians of mere dead-letter tradition. This remark, of course, applies only to a man speaking of what he truly *knows*, and refers essentially to Mr. Har Dayal's striking comparison between his somewhat idealised (but none the less ultimately true) vision of a Modern Golden Age which the death of mediæval superstitions

---

England, studying history and economics for two years at Oxford where his wife joined him. In January 1908 he returned to India and, having taken a deep interest in religion since 1904, he decided in the following month, with the permission of his wife, to become a friar and lead the higher life. He belongs to no sect and intended to devote himself to the moral and civic education of his people. But conditions in India being quite disturbed at the time made his undertaking difficult, and so he returned to Europe in August, 1908. Having spent some time at London and Paris in work at the British Museum and the Bibliotheque Nationale, his health gave way and he retired for six months to Switzerland and Italy in 1909. After a brief visit to Algeria and a stay in the West Indies he reached the United States in February 1911, where he spent some time in Cambridge, Mass, and in California."

The article under review evidences a certain lack of intellectual restraint, manifesting in a lack of verbal restraint which does not add to the great power of forcible expression which the author undeniably possesses, but rather detracts from it, and makes one somehow feel that Mr. Har Dayal might very well, under present circumstances, make things uncomfortable for himself and others—were he to deal with his fellow-countrymen at close quarters. Can it be possible that Mr. Har Dayal lacks.....precisely the mellowing and sobering influence of that communion with the Great Ancients which he so vehemently deprecates?

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and the progress of economic science are heralding, and the woful economic plight of his native land, which *he has seen*. Here Mr. Har Dayal is on safe ground, for he speaks of what he knows: he was born and grew to manhood in India, and is a thorough student of modern economic science; and his heart throbs in sympathy with human sorrows, and yearns to point out the one way of escape: Organic Wholeness. But the discriminating reader, however sympathetic, cannot help feeling that Mr. Har Dayal's sweeping statements as to the utter uselessness of the *whole* body of ancient Sanskrit literature, which his university education has evidently left him no time to study otherwise than superficially, and as to the utter foolishness of *all* mystic experience, which he has probably been quite right in shunning (since who sees *only* the foolishness of a given path of life can hardly be expected to tread it wisely)—the discriminating reader, I say, cannot help feeling that these sweeping statements of Mr. Har Dayal as to things which he patently has no intimate knowledge of, are devoid of all authority, either traditional or actual. And the pity is that they actually detract, owing to their unfortunate proximity and similitude of tone,[1] from the value of his statements as to the things which he has seen, and knows.

1. I do not quite know how to qualify the whole of the article, in this particular respect of *tone*. It is certainly 'forcible'—but a naughty imp whispers the word 'slapdash' in my ear. And I cannot help feeling that, if Mr. Har Dayal would but subject himself to a little of the training in चित्तवृत्तिनिरोध (*chitta-vritti-nirodha*), or deliberate restraint of mental impulses, of that old *yoga* which he so utterly despises, he might perhaps put his truly marvellous cerebral machinery to more efficient use, and thus be instrumental in avoiding a small item of the *waste* of true national wealth for which he so candidly upbraids his fellow-countrymen. He might perhaps even, after a while, give his fellow-countrymen in India the direct benefit of his keen intelligence and vast learning without the least risk of undue interference from a government which is after all not less than human, therefore, perfectible through trial and failure, as all things human are.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

This is indeed an article which it is very difficult for the present writer to find fault with, so thoroughly in agreement is he with its main drift and obvious healthy purpose. Yet fault he must find, or.....be guilty of black ingratitude to the grand old Voices which roused him from purely mystic contemplations to a sense of his duty to a living, suffering, commonplace world, and led him ultimately to the *same* practical, vital standpoint which Mr. Har Dayal has evidently reached by some very different path.

For this terrible Mr. Har Dayal, massacring together mediæval scholastic treatises and primeval Vedas, sentimental Puranas and sober Upanishads, verbose poetic rigmaroles and utter-concise Sutras—a mighty holocaust—actually dismisses *the whole of India's past tradition* as worse than useless to a modern nation that would progress. Whereas it is an undeniable fact—explain it as you will—that, but for the older, purer strata of that same tradition, the present writer might still be threading mystic mazes in company with many whom Mr. Har Dayal quite rightly diagnoses as wasters, on subjective paths of subtle self-indulgence, of the limited, and therefore precious, energy-producing fuel with which man has to regenerate *this* world, or rest content for ever with the part of a petty devil in a paltry hell. So that the present writer owes his vivid sympathy with Mr. Har Dayal's broad and practical humanitarian views precisely to one of the sources of inspiration which Mr. Har Dayal vehemently repudiates, and would fain have all Indians of the rising generation repudiate likewise.

"The Upanishads claim to expound "that, by knowing which everything is known"[1] This mediæval quest for "the absolute" is the basis of all the spurious metaphysics of India. The treatises are full of absurd conceits, quaint fancies and chaotic speculations. And we have not learnt that they are worthless. We keep moving in the old rut: we edit and re-edit the old books instead of translat-

1. If Mr. Har Dayal but knew, "That" is indeed the Seed, also the hidden Root, of the very tree of Universal Solidarity which he would rightly have us worship. (F. T. B.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ing the classics of European social thought.....Indian pundits and graduates seem to suffer from a kind of mania for what is effete and antiquated.....Young men of India, look not for wisdom in the musty parchments of your metaphysical treatises. There is nothing but an endless round of verbal jugglery there. Read Rousseau and Voltaire, Plato and Aristotle (1), Haeckel and Spencer, Marx and Tolstoi, Ruskin and Comte, and other European thinkers, if you wish to understand life and its problems ..... Why should you prepare yourself for the future by looking back to a very remote past? It is inexplicable folly.....Do not in your methods try to follow in the footsteps of your old rishis, but set up new ideals of rishihood for the future. Teach the people that the old gods are dead, and that the places of pilgrimage for them now are found in other parts of the world.....Young men of India, you should come into line with the world imbibing the modern spirit. Do not skulk in our corner of Bharatavarsha munching stale bread baked by your great grand-parents, and swearing from false pride that it is delicious.....Turn your attention to sociological studies, and the sciences. *Try to concentrate all the energy of the country on the real problems that have to be solved*.....Learn from Europe: do not rub up old Hindu documents in this age (Italics—and note of exclamation—mine).

Well, the present writer is precisely engaged in the pleasant task of "rubbing up old Hindu documents." Being a foreigner, he need be accused of no "false pride" for saying that there is indeed "delicious bread" in them, and that they, *straightly read*, irrefutably demonstrate that India's downfall is due, not to her following the steps of the old rishis, but to her wandering away therefrom; not to her reverencing the old Scriptures entrusted to her, but to having buried their jewels out of sight under the rubbishy conceit of metaphysical argument. These much misused and much-abused old Scriptures even clearly point the way out of the *impasse* in which Mr. Har Dayal (who but a few years ago, it seems, hated to see this very Magazine published in *English* from a seat of *Vedic* learning) evidently finds

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

himself. For they define Salvation as *the outgrowing of partiality.*

पक्षपातविनिर्मुक्तं ब्रह्म सम्पद्यते तदा ॥

"Who from partiality steps out
Steps into *Brahman* then and there."

(*Amrtabindu Upanishad.*)

Clearly the young men of India have much to learn from the West. They have to study her vivid thought and life, to emulate her enterprise, her industry, her science. But they have equally much to learn from their own past; and above all, ere scattering its inspiration broadcast among the masses of the East—ere they *can* scatter it at all among the cultured classes of the West—they have to carefully disentangle the practical and valid, the Living Indealism of the *genuine* old rishis, from the spurious scholastic and sentimental accretions that have so successfully hidden it out of sight that Mr. Har Dayal himself—for lack of knowledge due to lack of opportunity; perhaps also for lack of a little patient Western industry—cannot even make out which is which.

Indeed, one of the "real problems that have to be solved," and not the least of them, it would seem, consists in setting Modern India's feet on the path of international progress *with traditions of her own behind her*, instead of uprooting her from the historical soil in which she grew (no sensible person says that it does not require weeding) and starting her on a parabolical (and, thank God, also purely hypothetical) trajectory with no ideal focus of her own to gravitate around, no definite standard of the perfect *Indian* life to gradually approach as asymptote. No practical philanthropist would thus *knowingly* suggest to any race or nation with its own history behind it a career of *mere* foreign imitation, an indiscriminate adoption of foreign methods and standards. So this cannot possibly be Mr. Har Dayal's intention. He is too obviously, judging from other data, an impulsive, generous, warm-hearted, lover of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

mankind. But that is, to some extent, the impression which his article does give.

This is evidently not the place for a lengthy exposition of the present writer's standpoint.[1] Suffice it to say that he would willingly sacrifice, with Mr. Har Dayal, the whole mediæval period of Sanskrit literature—almost without examination, even; for it is all so complicated that a really conscientious examination means the waste of a lifetime. Moreover any items of real value that may be found embedded, amid much wordy wrapping, in the literature of that period, may be traced back to the older tradition and will be found in it in a purer, more concise, more quintessential form. Therefore, I say, let go scholasticism, and sentimental poetry, and artificial redundancy, and flowery periphrases, and centipedal compounds, and the pessimistic pose of negative nirvânism—fit background of impenetrable mist for an unprogressive world of senseless sensuality and shallow personal ambition.

But when it comes to the *Upanishads*, and the *Upanishad*-Teachings (such as the *Bhagavad-Gîtâ*) embedded in the later *Itihâsas*, and the ever-practical, inspiring, optimistic refrain of the old Vedic *mantras*, continually recurring in the older *Upanishads*, the present writer cries "Halt!" And Mr. Har Dayal can hardly say him nay; for it is these that have driven him (the writer) from pessimistic mysticism and the yearning for personal liberation (these two are one) to the active, practical life which Mr. Har Dayal values so highly and rightly seeks to commend to his fellow-countrymen. And here the writer has over Mr. Har Dayal the supreme advantage that he speaks of what he knows, whereas Mr. Har Dayal clearly speaks of that he does not know—or knows merely through the refracting medium of scholastic tradition

1. See *Bhagavad-Gîtâ* Translation, *The Gospel of Life, The Mind-Aspect of Salvation, Kurukshetra, Sannyâsa, whom does the Bhagavad-Gîtâ belong to?* by F. T. Brooks, "Vyasashrama", Adyar, Madras. (The whole set, Rs. 3 only.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

coupled with his own avowed distaste. Is it possible that Mr. Har Dayal himself should be a.....theorist, on certain points? Clearly one who makes such sweeping statements on the ground of second-hand information at best, lays himself open to such an imputation.

"Much intellect is employed in India for unworthy ends. But the tragic feature of the situation is that even those who wish to do good to the community misapply their energy, and give us stones when we want bread. While so much transcendental nonsense is being perpetrated, famines are desolating the land, pestilence and malaria hang like a pall on town and country, and there is not a single decent representative institution, technical institute, laboratory or library in the whole country. Science, economics and politics are anathema to the enlightened men of India. They love only the eternal verities and the deep secrets of theosophy or brahmavidyâ ! My friends, while you are going into ecstasies over the intolerable twaddle of many of your shastras, and quoting Schopenhauer and Max Muller in their praise, the world is stealing a march on you by scientific research, economic reforms and political progress. While you are explaining to your people the ineffable joys of trance or "Samâdhi," another trance is already upon them—the trance of starvation and the deadly pest ....You are not living in the tenth century before Christ. You don't travel in village-carts[1] : you don't read manuscript-

1. I do. I visit many places where Mr. Har Dayal's fellow-countrymen live, and which cannot be reached by any better means. I even find it comfortable, to spread my bedding in a village-cart at evening, and fall asleep to the gentle rocking of a 3-miles-an-hour pace, behind a pair of drowsy, munching bullocks. One reaches one's destination in time for a morning bath, and no time is wasted. Mr. Har Dayal must be indeed a *saheb* if he has never travelled in a village-cart. I confess I have even travelled on foot (and barefoot, too) to villages where *there were no carts.* (F. T. B.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

rolls.[2] Then why be so backward in your studies as to move round and round the old track discovered by your sages long ago? They were wise men at that time, but we have other wise men now for our age. No generation has a monopoly of wisdom.....Leave metaphysics to triflers and punsters, and devote your time to the study of economics and politics. Let the dead bury their dead. Let idle dreamers quarrel over theology and break their heads over "God's revelations" and the profound conundrums of philosophy. We have better work to do. Life is short and much remains to be done. We have no time for such puerile disputes about religious ceremonies and doctrines. To us they all look alike. We need not differentiate between Tweedledum and Tweedle dee. Turn to the great social, political and scientific thinkers of the West, who have created modern civilisation with liberty, social equality, scientific research, toleration, rationalism and fraternity for its basic principles[3] Bacon said, "Histories make men wise." These words themselves are pregnant with wisdom. Sociology is the source of wisdom, not metaphysics or theology. And for India, economics and politics are the most important branches of sociology at present.

---

2. A reference to "*parchments*," a little earlier, struck me as queer, but I decided to overlook it. Now these "manuscript-rolls" make me suspicious again. Is it possible that Mr. Har Dayal has, from that distance (perspective does muddle one up, at times, when one isn't used to it) confused.....Modern India and Ancient Egypt? Has he never *seen* the oblong Indian manuscript whether palm-leaf or otherwise?? (F. T. B.)

3. Surely Mr. Har Dayal knows how constant and ubiquitous is the deviation, all over the modern civilised world, from the *basic* principles which he so charitably points out. Surely he knows of sterile international jealousies and bitter-fruitful inter-racial injustices. Can it be so difficult for *him* to extend the *same charity* to his own Motherland, and to admit that there are, here also, basic

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Now here we have a well-nigh inextricable medley of facts with which I do agree, and comments with which I beg leave to emphatically differ. Mr. Har Dayal speaks a little further on of "a very learned graduate" whom he knows *of* (presumably at second-hand), "who took a vow of renunciation and then spent three years in the Himâlayas in the study of the Upanishads, as if all the wisdom of the world were contained in them! And then he thought he had received full enlightenment from this course, and had become a wise man fit to guide others to *Brahman*. "This instance," adds Mr. Har Dayal, "shows us clearly how moral power is wasted in India." One is of course led to infer that the graduate in question used all his knowledge to unsettle the minds of others, and lead them away from the possibility of *living* self-sacrifice in the world, into useless, fruitless contemplation. If so, I am sorry for him, for I emphatically agree with Mr Har Dayal that India wants something far different from *passive* contemplation to-day. But as for the Upanishads.....well, I can only speak for myself, and at first-hand; but the fact is that I have spent *ten* years (which is more than three times three) in more or less continuous study of the Gîtâ and the Upanishads; and this, not in a Himâlayan monastery, but in touch with the world and its needs. And this study, pursued quite independently, without the biassing influence of later scholastic traditions, has convinced me that the fault lies not with the Upanishads and the Sutras, but with the variously-refringent scholastic telescopes through which

---

principles—of universal living Solidarity, of organised, balanced social Progress, of all pervading active Life and Love—from which his fellow-countrymen have sadly deviated (as others deviate to-day from the modern wisdom which Mr. Har Dayal preaches) and which they need to be gradually reminded of, in order that they may have, in this modern international era, a fresh start on the path of prosperity and happiness? (F. T. B.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Indian students dutifully and respectfully persist in squinting at these ancient *scientific* psychological and economical data, instead of looking them straight in the face; so that they read them all awry, and misinterpret scientific statements of *fact* and fruitful ideals of *life* into barren intellectual and sentimental opiates. Mr. Har Dayal—unless he be indeed a theorist—can surely not demonstrate to *me* that I have not eaten my dinner. No more can he (who does not know[1] them) demonstrate to me (who do) that the teachings of the Upanishads are economically worthless.

As a matter of fact it is these old teachings that have led me to take interest in modern economic speculations as well. At a time when I had never even looked inside a book of so-called political or social economy, I remember giving a lecture on the Ideal of Organic Life, based entirely on the earlier chapters of the *Brihadaranyaka Upanishâd*, which I was then engaged in studying. An English civilian, who was in the chair, amazed me by declaring, in his remarks at the end, that he had been delighted to hear such an able exposition of *the most advanced scientific views of social economy!*

Since then I have come into closer touch with modern thought, chiefly through Norman Angell's *Great Illusion* and the discussions evoked by it; and I find that the very idea—of solidary collective organic Life—which I, in my *Gospel of Life* and other books, have been expounding on the basis of the Gîtâ and the Upanishads, is ascribed as a discovery to Novikow and other modern thinkers.

---

1. By "knowledge," here, I mean actual assimilation into life. Mr. Har Dayal may of course *have read* some of the Upanishads.....in the sense in which an acute dyspeptic *has eaten* a dinner, since disgorged. Let him say that it has disagreed with him: let him not say that it is intrinsically worthless. I do not say that the meal, *as served to him*, was not at fault. But I do say that the fault lay with the sauce, and not the meat.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

* * * * * * *

I had proceeded thus far with these remarks on Mr. Har Dayal's article, when the editor of this Magazine surprised me by saying that Mr. Har Dayal might perhaps be somewhat of a.....theorist after all, since he had written, in the *Open Court* (Chicago) for March 1912, an article advocating, with equal enthusiasm, views apparently diametrically oppsite to those held here in the *Modern Review* : commending, in short, renunciation, monasticism and what not. The Editor added that his friends (some of whom are also personal friends and admirers of Mr. Har Dayal) were evidently perplexed, but sought to explain away the discrepancy by saying that the former article, written for people of the West, commended what seemed good for them ; whereas the latter, written for the Hindus, prescribed *for them* what the author thought their case required—which is all probably very true. But I happen to have the *Open Court* article before me just now ("*What the World is waiting for*,") and, looking at the pith of the matter—which is entirely in the last two pages, all that precedes being nothing but a comparatively clumsy introduction—I find that no apology is needed, and no reconciliation ; and that Mr. Har Dayal's friends might have saved themselves the trouble of being perplexed at all. For the two articles say *exactly the same thing* ; " Renounce *selfishness*—especially, of course, *the type of selfishness to which you are most accustomed*, and which you therefore overlook ; worldly in the West, unworldly in the East—and devote yourself, heart and soul and limb, to the Common Good of any Whole of which you happen to be a part."

And that is just what I maintain the *Gîtâ* and the *Upanishads* teach, when read with straightforward intent to discover what they *do* teach, instead of with oblique intent to make them support, by hook or by crook, a given scholastic thesis (*darshanam*) to which the scholar is committed.

To make the matter quite clear, I quote here the main conclusions of "*What the World is waiting for*;" and I thank

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the Editor for having drawn my attention to it, since, being more explicit, it makes so much easier my task of separating the gold of Mr. Har Dayal's real intent from the dross of uncontrolled utterance with which he mixes it. These are sentences nearly every one of which I would gladly have written myself, *as summing up the way of life which the Gîtâ and the Upanishads have taught me* :

"Asceticism must be brought to the aid of science and politics, in order that this mighty edifice of civilization may be prevented from tottering to its fall in the twentieth century. Let us bring back the age of St Francis and St. Bernard, adding to their purely spiritual zeal our knowledge of science, our experience of politics, our wisdom in dealing with social evils, our wider outlook upon life, and our keener appreciation of the solidarity of humanity beyond the bounds of creed. This is the work of the new Franciscans, whom I already see with my mind's eye, beautifying and glorifying and vivifying this our civilization with their moral fervour and their intellectual gifts."

Renunciation, applied to science and politics, will be the keynote of the new era. *The older formula of renunciation had no content of reality,* [1] or it was made to include only a small number of human interests. But as superstition and its offspring, intolerance, false piety, are dead and buried, let us proclaim the union of rationalism in religion with practical renunciation in ethics. I already see the country dotted with monasteries devoted to scientific research and sociological studies, where men and women, living together in purity and spiritual love, will be trained as missionaries of liberty, equality, hygiene, racial fraternity, scientific knowledge, education, toleration, and the rights of oppressed nationalities. The old friars of the Middle Ages neglected science and politics, and thus lost touch with the realities of the world. They thought that Love and Prayer would be sufficient for all time. But we who have lost faith in prayer,[2] substitute a more

1. Quite true: but the *oldest* had. *See* Gîtâ, III, 20,25; IV, 15.

2. This wants qualifying. Prayer is at bottom *an intending of the will*—whether with word and deed, or without—and, in the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

intelligible ideal for their half-earthly, half-heavenly reveries. Renunciation, based on human needs and practical genius, will convert our earth into a paradise.

Yes, the new order of monks and nuns, correcting whatever was fantastic, unnatural, foolish and superstitious in the mediæval ideals, will usher in the golden age of the future. . . . . And that is to be the Ideal-Messiah of the twentieth century, *our Messiah will be an Ideal and not a person, for our Ideal is so vast and grand that no one person can realize it in its entirety.* Therefore *we put the Ideal first*, and then we shall have *devoted servants of the Ideal as our prophets and seers.* . . . . . .To all my American sisters and brothers who are perplexed and doubt-tossed I say: "Touch science, politics and rationalism with *the breath of life that renunciation alone can give*, and the future is yours." The *Open Court*, March 1912. (Italics and footnote mine.)

To which I may add, without the least fear of being disavowed by Mr. Har Dayal: "And to all my Indian sisters and brothers who feel that all is not quite as it should be, I say: "Clothe your traditional renunciation with the solid, tangible body which straightforward, unblinking attention to the sordid facts of life, and the will to make to-morrow better than to-day, can alone endow it with"; and you conquer the world to-morrow more surely than the world has ever conquered you. *And that conquest will breed no heart-burn.*"

Of course Mr. Har Dayal's pen, here also, sometimes runs away with him, and there are sentences which we

---

latter case, none the less *a force*. The intending is either selfish or unselfish: *from* the (so-called) ideal to us, or from us *to* the Ideal. In the former case we have foolish, disintegrative word, act, thought. In the latter, wise, integrative. It is the former sort which we, with Mr. Har Dayal, have lost faith in. The man who clings to it is under an illusion. He thinks he prays *to* God. He fails to realise that he is really praying *from* God. The only true prayer is dedication—and that is what Mr. Har Dayal commends.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

prefer to skip. His lists of inspiring persons and places may well seem odd, both in commission and omission. I would probably have left out "St. Rose," as to whom I *know* practically nothing, and substituted Walt Whitman, who appears to me to have been a living embodiment of the ideal which Mr. Har Dayal holds up before the all-too-riotously-living West. Mr. H. G. Wells, with his "*Samurai* Order [1]," might also furnish us with a few useful data. It seems to me almost cruel, by the way—especially when the two articles are read together—to call India, as she *now* is "the land of *living* spirituality." Nevertheless that is, so I firmly believe, the part cut out for her in the next act of the great international play; and she must somehow make shift to take up her cue pretty soon, or be declared a fraud by the spiritually-starved, *aspiring* West, which expects much from her. India is the only land on earth where Will can almost replace money, and where great things can therefore be done *cheap*. And, with quite as much insistence as Mr. Har Dayal, I call upon the Will to *wake up*. Anyhow all these defects are but flaws in the wrapping; and, if I point them out, it is merely because I hold that good merchandise deserves good wrapping. The jewels I have quoted.

Now it is more difficult to quote whole passages of such pure wisdom from the article I am now dealing with; for there is still less restraint in expression, and the wrapping is perhaps more uncouth. But put the following sentences together and see whether the same lesson—active altruism, renunciation *for*, not *from*, humanity—is not taught:

"They rise above petty selfish desires and ambitions, but fall into the vacuous abyss of contemplation and inaction. They wish to follow out the ideal of the man of renunciation in every detail. Thus India has hundreds of really sincere and aspiring young men and women, who are free from all taint of greed and worldliness, but they are altogether useless for any purpose that one may appreciate. They have established monas-

1 See *A Modern Utopia*.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

teries in remote nooks in the mountains in order to realise the *Brahman. Instead of bearing the heat and burden of the day along with their fellow-men*, they aim at reaching a superior stage of illumination by practising all sorts of mysterious postures and other funny devices of a crude mysticism. Many of these well-meaning ascetics are indifferent to praise and blame, hunger and thirst, money and power. They have indeed attained a very high degree of moral self-culture on the negative side. But alas! all their nobility of soul does not help their brethren in the least, for they are ignorant of sociology. . . . . Individual realisation is their object, not social regeneration. And as to politics, they are wholly foreign to their work. Politics are concerned with taxes, tariffs, class-struggles, rank and power—all worldly affairs with which the hermit does not want to contaminate himself. . . . The ideal of renunciation is very *defective on its positive side*. A false goal is set up before the disciple. History and science are despised as "phenomenal" things. . . . Thus *India's* renunciation brings her no good, but, on the contrary, misleads and weaken her. (Italics mine.)

Then, speaking of devotional enthusiasts:

"They would weep and dance in rapture, singing the name of the Lord. They would forget all worldly cares *and duties*. Now this exaltation of the spirit betokens some capacity of moral enthusism, for a man who can be lifted out of himself by any idea whatsoever has an element of idealism in his character. He is not altogether of the earth earthy. He has some fine chords in his nature, which require to be properly touched in order to produce beautiful spiritual music. But this method of exhausting oneself in songs and dances is one of the worst possible ways of evoking latent moral energy in man. For one Chaitanya, it gives us a thousand sentimental weak-minded irresolute devotees, who are good for nothing in any practical work for righteousness. The name of the Lord alone arouses them. They lose their commonsense, and their worship has no effect in *making them wise citizens*. As to economics and politics, the name of the Lord is in no wise connected with such grossly mundane matters. What has the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

bhakta to do with taxes and representation, exports and imports? He rejoices in his beloved Lord, and sees him everywhere. He is "lost in the Lord." India has had several such *bhaktas*, whose lives and deeds are narrated in a treatise which is popular in Northern India. But alas! all this *bhakti* avails not to cure any evil. It only takes away particularly sensitive persons *from the work of active altruism*. It gives them a factitious object of devotion instead of teaching them that *every suffering child is Krishna and every sorrowful brother-man is Rama, whom they should love and adore*. It is sad that men have always sought far and wide for something to love, when *they had one another to love at all times* without any arduous search. They have worshipped stars and suns, trees and animals, gods and goddesses, dead heroes and heroines, while they forgot that *just by their side* was all that the noblest *could give them for their whole-hearted service: their brother-man*. This extravagant *bhakti*-mania is as pernicious as the *yoga*-craze of the metaphysicians. Some try to think and look inwards: others try to weep and dance. And all the time ignorance, poverty and disease march triumphant through the land.

Superstition also carries away a portion of India's moral energy. Pilgrimages and vows of abstinence reveal a wonderful amount of moral power in the people. A country that can send thousands of poor men on distant pilgrimages, from which some never return, cannot be regarded as devoid of moral stamina. Contempt of danger and death is never so strikingly shown as in the difficult and perilous pilgrimages to Badarikashrama and Amarnath. These soldiers of superstition display all the heroism of veterans in their eager thirst for the prize of their devotion. These pilgrimages are vast object-lessons of idealism as it shows itself among the common people. They are really the barometers of moral enthusiasm. But alas! the enthusiasm is all wasted like rain in the ocean. On account of the complete absence of social and political thought, the people can satisfy their spiritual instincts only in these foolish ways. The student of sociology knows that religion is only a safety-valve for our higher nature, and that a religious people can achieve much in any line of activity by

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

changing the objective of their efforts. A man who can risk his life to see Badarikashrama or bathe in the Ganges is also capable of much self-sacrifice for other noble causes, if they are presented to him. In India, religion and mysticism divert all the moral force of the people into unprofitable channels, leaving little for *science and social progress*." (Italics mine).

* * * * * *

Miserly space, and her twin-sister time, are mercilessly treading on my heels and bidding me conclude. It all amounts to this, then, that Mr. Har Dayal's life in the West has made him keenly realize the pitiful waste, in modern India, of the precious energies of human mind and will by which alone this world can be redeemed. Seeking for the causes of this wastage, he has shortsightedly pitched into the ancient Sacred Scriptures of his Motherland, not seeing that they are as innocent of such a crime as he is, nay, more so, for they do not tilt at windmills. I can positively assure Mr. Har Dayal that the fault lies not with the Ancient Scriptures, but with their (comparatively modern) misinterpretations [1].

If he—and other efficient Indian writers and speakers—would but help me to make this clear to the people of his native land, we might turn all the reverence which Hindus feel for their most sacred *Shastras* into motive power for practical good. Surely Mr. Har Dayal will not insist on choosing a path of greater resistance by prescribing a wholesale rejection of the *Shastras*, when a path of obviously less resistance offers to whoever will redeem them from their shameful servitude and make them his allies. Mr. Har Dayal

1. If Mr Har Dayal will kindly refer to a review of my *Gospel of Life* and other books in a recent issue of the *Modern Review*, he may think it worth his while to find out—and perhaps also point out—what it is that has made the reviewer so merciless.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

is nothing if not outspoken. A few years of contact with the West have turned him from a contemner of Western civilisation into an ardent—nay, almost effervescent—admirer of its truly great ideals. May we not hope that the study of a few gems of his ancient Shâstras *in this new light* may turn him from the wholesale contemner he is to-day into an outspoken admirer - nay, an enthusiastic, living exemplar—of the one true *Yoga* of Dedication, not suppression, which they emphatically teach. This would indeed make him the scientific Franciscan of Cosmic Efficiency whom his prophetic vision evokes; an all-inclusive *type*, not an exclusive person.

Since Mr. Har Dayal, a Hindu, calls upon the youth of India to cast away the Hindu Shâstras as worthless, it seems but in the fitness of things that I, an Englishman, should call upon Mr. Har Dayal to re-adjust his judicial spectacles, settle his wig, and *look again*. Crime there has been, and is; and I shall heartily join him in denouncing it. But his present verdict constitutes a miscarriage of justice as woful as the crime itself: for it casts the mantle of guilt on altogether innocent shoulders.

And this appeal from Mr Har Dayal's hasty judgment to a higher Court of which the permanent assizes are held *in him*, as in his readers and mine, would seem to be not only true and just, but expedient at the same time as well.

For India has, after all, fallen asleep in her own skin. Mr. Har Dayal would have her jump clean out of it; whereas I suggest that we had better rouse her in it, and that if she follows Mr. Har Dayal's present advice to any large extent, we shall some day wake to find her, not asleep, but dead. Verb. sap.

F. T. BROOKS.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Emperor Visaldeva.

(By Mr. Harbilas Sarda, B. A., F. R. S. L.)

Visaldeva IV, also called Vigrahorája, was the second son of Arnorája or Anhaldeva, (also called Anaji) king of Sapádlaksha, as the kingdom of Ajmer was then called, and came to the throne about A.D. 1152 after expelling his elder brother, the parricide Jugdeva. Both Jugdeva and Visaldeva were sons of Arnorája by his queen Sudhavá of Márwár. By his second queen Kánchandevi, the daughter of the celebrated Sidhraj Jai Singh, king of Gujrat, Arnorája had a third son, named Someshwara, the father of the renowned Prithviraja.

Visaldeva's reign is a landmark not only in the history of the Chohán, but in the history of India. He was the first Chohán emperor of India, He reduced to submission the various rulers of Hindustan. The principalities of Páli, Jálor and Nádole (the last, once an independent Chohán kingdom) had during the time of Arnorája acknowledged the suzerainty of the Gujrat king Kumárpál and transferred their allegiance to him. Visaldeva therefore attacked them. He "burnt Jalor, reduced Pali to a hamlet and Nadole to a marsh."* All these were once Chohan fiefs of Ajmer, and Visaldeva once more reduced them to their original status, and compelled them to look to Ajmer rather than to Anhilwárá Pátan for protection and safety.

Visaldeva conquered Delhi from the Tauwars and made the king of Delhi a feudatory of Ajmer. He then advanced further north and east and drove the Mussalmans out of Hindustan and became Emperor of India.

---

* See the Bijolian inscription dated the Sambat year 1226 (A. D. 1169). Asráj or Allan was most likely the king of Nadole at the time.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

There is difference of opinion as regards the date of this conquest of Delhi. It has been placed by various authorities in various years between A.D. 1139 to 1166. As a matter of fact, the event took place sometime between A.D. 1153 and 1163, for according to an inscription* in the Rajputana Museum, Ajmer, Visaldeva was making preparation in Ajmer to move towards Delhi and the north in A. D. 1153 and the inscription on the famous Siwalik Pillar in Delhi (†) dated the 9th April 1164 says that the Emperor had conquered the whole of Hindustan.

The Vijolian inscription also disposes of another popular error that the Chohans got Delhi by inheritance when Prithviraja of Ajmer was adopted as son by king Anangpal of Delhi. It is now clear that it was not Prithviraja who got Delhi, as wrongly stated in the famous *Prithiraj Rasa*, but his father's elder brother Visaldeva, who conquered it, and who, by extending his conquest to the whole of Upper India, was the first of the last Hindu race of Kshtriyas who became Lords Paramount of India. This fact has now been proved beyond doubt by the Siwalik Pillar inscription at Delhi. There are three separate inscriptions of Visaldeva on this pillar. The first simply says : "S. 1220, Vaisakh Sudi 15th (this monument is) of the Lord of Sákambhari, Sri Visaldeva, the son of Sri Anhaldeva." The second inscription is an eulogy of Visaldeva and says that when he goes on an expedition he resembles Vishnú.‡

(*) For this inscription, see Dr. Keilhorn, Indian Antiquary, Vol. xx, p 201.

(†) See Indian Antiquary, Vol xix, and Asiatic Researches, Vol. viii, p. 130.

(‡) See Asiatic Researches, Vol. viii, p. 130. The inscription says :—

"Tears are evident in the eyes of thy enemy's consort; blades of grass are perceived between thy adversary's teeth, thy fame is predominant throughout space; the minds of thy foes are void (of hope); their route is the desert where men are

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The third is the most important of all and says ; " As far as the Vindhya, as far as the Himádri (Himalayas) having achieved conquest in the course of travelling to holy places; resentful to haughty kings and indulgent to those whose necks are humbled, making Aryavarta once more what its name signifies (Land of Aryas), by causing the barbarians (Mlechhas) to be exterminated ; Visaldeva, Supreme Ruler of Sákambhari and sovereign of the Earth, is victorious in the world. This conqueror, the fortunate Vigraharája, king of Sakambhari, most eminent of the tribe which sprang from the arms (of Brahma) now addresses his own descendants : by us the region of the earth between Himávat and Vindhya has been made tributary ; let not your minds be void of exertion to subdue the remainder."†

This proud boast of Visaldeva that he had exterminated the barbarians and made Aryávarta once more what its name implies, marks the zenith of glory to which the Chohán reached ; and his earnest appeal to his successors to drive them beyond the extreme borders of India, though unheeded by the first three of his successors, found an echo in the thrilling heart of his nephew, the chivalrous Prithvirája, whose glorious exploits shed lasting lustre not only on Chohán arms but on the whole Hindu race.

This expulsion of the Mussalmans from Hindustan occurred when the Yaminia dynasty of the Ghazni Sultans

---

hindered from passing ; O Vigraha Raja Deva in the Jubilee occasioned by thy march. May thy abode, O Vigraha, Sovereign of the Earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eyebrows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. Didst thou not sleep in the lap of Sri, (prosterity) whom thou didst seize from the ocean having churned it ?"

(†) Professor Colebrooke's translation in the Asiatic Researches, Vol. viii, p. 130.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

founded by Subuktagin was tottering to its fall. Though the Mussalman historians, as is customary with them, to omit defeats and skip over reverses, do not describe this event, it is clear that the Sultan thus driven out of Hindustan by Visaldeva was either the last but one of this line, the Khusrau Shah, who ascended the throne in A. D. 1150 and who, according to the *Tazkirat-ul-Malúk*, returned from the Panjab to Ghazni subsequent to the retirement of Ala-ud-din Hasan son of Hasan Ghori from Ghazni after plundering it, or, his son, Khusrau Malik,—the last of the descendants of Sultan Mahmud of Ghazni—who had settled in the Punjab in A. D. 1160, and who was eventually imprisoned and murdered by Sultan Muizzudin bin Sám, popularly known as Shahbuddin Ghori, in A. D. 1186 A. D.* (S. 1243).

Visaldeva's immense army, as stated in the stone inscriptions in the Rajputana Museum, Ajmer, (Lalita Vigraharája Nátak of Someshwara), consisted of one thousand elephants, a hundred thousand cavalry, and ten lakhs of infantry. His Prime Minister appears to have been one Sulakhshanapál.†

Visaldeva founded a number of towns in different parts of his dominions and named them all Visalpur. One of them still stands about 7 miles to the south-west of Thoda, at the south-west corner of the Girwar mountain

---

(*) Duff's Chronology, p. 165.

(†) Indian Antiquary, Vol. xx, p. 201. Six inscriptions of the time of Visaldeva have so far been found, three on the Siwalik Pillar at Delhi of the year A. D. 1163, one on a pillar in the Bhuteshwar temple in Lohari village in Mewar dated the S. year 1211 (A.D. 1154) stating that Vishneshwara Pragya Acharya of the Shaiva religion bestowed a golden dome to the Siddheshwaar temple and two in the *Adhai Dinka Jhonpra*, one of which is dated Sunday ,the 22nd November A. D 1153, (S. 1210).

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

range in Mewar.* He constructed the famous Visalsar lake at Ajmer now called the Visalya or Bislya. The *Prithviraj Rása* saysthat he ordered his ministers to construct a lake at Ajmer just like the one at Pushkar.† It is 2½ miles in circumference, and is oblong in shape. The surrounding embankment was faced in stone with steps all round leading to the bottom of the lake. Temples and houses stood all round and there were two islands in the lake, on which stood‡ beautiful palaces for the king.

Emperor Visaldeva was a monarch as much distinguished for letters as for valour. Like the emperor Marcus Aurelins or his prototype, Sri Harshadeva who flourished in the sixth Century A.D., his literary achievements rivalled his military glory and his works show that he was as pre-eminent in arts of peace as in deeds of arms. He it was who built the College at Ajmer which was demolished by Sultan Shahbuddin Ghori in A. D. 1193 and converted into a mos-

---

(*) Its situation is striking. It lies right in the mouth of the chasm-like gorge which runs through the range to Raj Mahal. The Dai and Khari rivers here join the Banás and form a *triveni* and the united stream then runs through the pass to the east of the range. The pass is very narrow at each end with high precipitous cliffs of rock closely approaching each other from the opposite sides, but it widens out into a great mountain-girded amphitheatre in the centre where the Banas river in the rainy season forms a great lake called Anáságar, after Visaldeva's father Anáji. "At the entrance to the pass is the temple of Visaldeva undefiled by the Moslem, which contains inscriptions of Emperor Prithviraja, dated S. 1231 and 1244 (A. D. 1174 and 1187)."

(†) "सर रच्यो इहां पहुकर समान"—The Prithviraj Rasa.

‡ "The vestiges of an island are yet seen in the lake, and upon its margin; but the materials have been carried away by the Gottes."—Tod's Rajasthan, Vol. I, p. 783.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

que by Sultan Shamsuddin Altamash (A. D. 1210—36) and is now known as the *Adhai Dinka Jhonpra.**

Visaldeva was a great poet. Fragments of his drama, "*Horakeli Natak*," engraved on slabs of blackstone found buried in the courtyard of the Adhai Dinka Jhonpra in 1875 A. D., prove his scholarship. "Actual and undoubted proof is here afforded" Says Dr. Keilhorn, "to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bhavabhuti for poetical fame†."

The empire, he founded did not last more than 40 years, ‡ at the end of which period the very barbarians whose ancestors he had driven out of India returned and overwhelmed his successors.

(*). For a full account of this, See "Ajmer: Historical and Descriptive, Chapter VII, p. 68.

(†) Indian Antiquary, Vol. XX, p. 201.

(‡) See Cunningham's Archæological Survey Reports, Vol. I., p. 15

Quotations m...

...eat bar in n...

...plet o...

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Bhagavad Gita
OR
The Lord's Song.

Ninth Discourse.

(*By Professor Tulsi Ram, M.A., M.R.A.S.*).

The Blessed Lord said :

1.

This utmost Secret I'll declare
To thee who art from carping free,
Wisdom and knowledge both combined,
Which knowing, thou shalt freedom win.

2.

This Royal Art and Mystery
Is ever pure and excellent,
Founded on Practice and on Law [illegible] gnt in the mou[illegible]
Easy to work, unp[illegible] through the range [illegible]
[illegible] rivers here join [illegible] d
[illegible] perishing.
Those [illegible] ream th[illegible] he

3.

[illegible] These that are faithless, Parantap.
And do not trust this Law Supreme,
Not reaching Me, they sure return
To paths of this Abode of Death.

4.

By me pervaded is this all,
In My unmanifested phase,
All beings have their roots in Me,
Not rooted so am I in them.

5.

Nor are they rooted fast in me,
Behold my Sovereign Yoga, thou,
The base of things, yet rooted not,
Myself their primal Cause, forsooth,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

6.

As in the ether rooted firm,
The mighty air doth freely move,
So beings have their roots in Me,
Keep thou this Secret well in mind.

7.

All living things, O Kunti's son,
Enter My nature, at the end
Of a world-age; when it begins,
I send them forth from Me again.

8.

Wielding My creative power,
I emanate from time to time,
This multitude of living things,
Helpless, by Nature goaded on.

9.

Nor do these actions ever bind
Myself, O conqueror of wealth,
~~How like~~ a witness unconcern'd,
Quotations markwise involv'd.
Aloof I stand, seat bar in m.

10. [illegible]

My Nature, which I supervise,
Sends forth all things that move about,
As well as those that do not move,
Thus, Kunti's son, this world revolves.

11.

The foolish disregard Me here,
Seeing Me clad in human form,
Ignorant of My nature true,
As Lord Supreme of living things.

12.

Empty of hopes, empty of deeds,
Empty of wisdom, senseless too,
Fiendish in nature, demon-like,
Deceitful, of ignoble mind;

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

13.

But high-soul'd sages, Pritha's son,
Partaking of My Godliness,
Know Me, the changeless Source of all,
And worship Me with minds intent.

14.

Singing My praises evermore,
Determinate and firm in vow,
They worship Me with loving hearts,
Humble and ever harmonised.

15.

While others worship Me as One
And manifold, pervading all,
By off'ring wisdom-sacrifice,
And thus attain to Me, O Parth.

16.

I am Oblation, Sacrifice,
Ancestral Offering am I,
As also Healing Herb, O Parth, [illegible] in the mou[illegible]
Mantram, Butter and Sacr[illegible] through the ran[illegible]
[illegible] here join [illegible] Fire ;

17.

The Fat[illegible]
An[illegible]ner of the Universe,
[illegible]nd Mother, Prop, and Sire's Sire,
Worthy of being known, the Aum,
The Rik, the Saman, and Yajus.

18.

The Path, the Husband, and the Lord,
Witness, Abode, and Shelter too,
Lover am I, and Origin,
End, Base, the Treasure-house and Seed.

19.

The heat I give, and rain send forth,
I hold them back whene'er I choose,
Immortal life and also Death,
Being, Non-being, am I, too.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"عبدالله مسعود صاحب روایت کردا - رسول الله صلے الله علیه وسلم هرکه چهل ماده گاو بسمل کند یک خون کبیر درگردن او بنرسیند وهرجانور زیکه بهوائے نفس بکشد همچنان باشد که بریران کردن خانه کعبه یاري کردة باشد" (ملفوظات حقیه لظمانی صفحة ٧٥)*

"Abdulla Masud relates that it is brought down from the prophet (God's mercy upon him) that one who kills 40 cows is considered a great murderer, and a man who kills any animal for the sake of pleasure is something like one who desolates Kaâbâ (the Home of God).

Ali, one of the greatest followers and the son-in-law of the prophet says—"لاتجعلكم ابطونكم مقابر الحيوانات"

"Do not make your bellies graves of animals" †

Quotations may be multiplied, but the shortness of the paper is a great bar in my way. I will finish this part of the paper with this couplet of *Sâdi*, the great Persian poet :—

همارے برهمه مرغان ازین شرف دارد
که استخوان خرد و طائرے نیازارد

(*iii*) *Christianity and Vegetarianism.*

A few quotations from the Christian scripture will suffice.

Romans XIV, 15. Destroy not him with thy *meat* for whom Christ died. 17. For the kingdom of God is not *meat* and drink; but righteousness and peace, and joy in the Holy Ghost. 20. For *meat* destroy not the work of God. 21. It is good neither to *eat flesh*, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

* Tak-zib-i-Burahin-i-Ahmadya, Part II, p. 147.

† *Izhar-i-Haque*, p. 15.

(New Testament, Cambridge University Press, 1884, p. 292).

Mat. VI, 9, 11.—"Our Father which art in heaven, hallowed be Thy name.....Give us this day our daily *bread*.

St. Luke XIV, 15.—Blessed is he that shall eat *bread* in the kingdom of God.

When Adam and Eve were stationed in the Garden of Aden, God did not supply them with either meat, mutton or fish but only with the vegetables of the highest quality. It clearly proves that God, at least, for one, did not consider flesh natural, for, had He, He would not have, as He did, thought fit to deprive His darling couple of it. Surely He knows best as to what is natural and what is unnatural. The next proof and a strong one lies in the fact that Christians abstain from flesh diet on the holy occasion of the Lent. It shows that they have their own qualms about its *holiness*. There was no reason for them to have it excluded, even if it had *been equal*, in its holiness, to vegetables. It follows, therefore, that flesh is un-Godly and, therefore, unnatural, even according to the Christian standard.

Now we come to the 2nd part of our subject.

2. THE SCIENTIFIC VIEW.

Animals which live upon flesh generally hunt for their prey at night can, therefore, see very well by night. Man, on the other hand, does not possess that power. He is intended to rest at night, and not to labour for food. This serves to indicate that man is not designed to be a flesh-eater.

Other similar indications are :—

(*a*) Man, like vegetable eating animals, perspires freely, whereas flesh-eating animals do not perspire.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

(*b*) Flesh-eaters do not masticate their food; whereas man in common with vegetable eaters, masticates fully.

(*c*) Man, in agreement with vegetarians, drinks by draughts, while flesh-eaters lap with the tongue.

(*d*) More saliva is formed in the mouths of man and the vegetable-eating animals, than is the case with flesh-eaters.

Here are a few conclusive arguments against flesh-eating—

1.—The matured opinions of the most eminent scientists—Gassendi, Linnacus, Dauberton, Cunier, Lawrence, Bell, Owen and others,—are that the whole internal and external structure of man clearly indicates his adaptation to a frugivorous diet. The anatomy of man very closely resembles that of the higher apes. The apes and monkeys subsist upon nuts, fruits, and grains; though they can be taught to feed upon flesh, they thereby become gross and less healthy and tractable.

2.—Flesh-meat contains nothing of value which may not be easily obtained from the vegetable kingdom; it is a very imperfect food, being devoid of starch and sugar, and containing an excess of flesh formers. On the other hand, from grains, pulse, fruits and nuts, food can be selected perfectly suited to all climates and conditions of life; whilst some yield a higher percentage of flesh formers than butcher's meat, others supply in abundance the heat and force producers—starch, sugar and oil. Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ even in form —(Liebig)—and chemical analysis is incapable of detecting any difference.

3.—Under the most favourable circumstances, the flesh of animals can never be free from impurities. The

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

process of waste and repair is constantly going on in the living system, and there is therefore always present in the tissues and blood vessels more or less broken down cell structure, which is on its way to the excretory outlets of the system. If this process be arrested by the death of the animal, this effete matter will remain in the flesh, together with that large proportion of the impure venomous blood which is in the capallaries, and hence the flesh more or less loaded with impurity.

4.—A large proportion (good authorities say eight out of ten) of the animals slaughtered for the public market are diseased; which is caused by immature breeding, and putting them into an unnatural condition, in order to prepare them for sale. It is an ascertained fact that the class of diseases in infected cattle, known as "*parasitic,*" of which there exist several distinct varieties (trichinosis being a type), may be communicated to man. Besides these, the diseases which are regarded by high authorities as transmissible to man through ingested meat are: – (1) pleuro-pneumonia, (2) cattle-plague, (3) swine-typhoid, (4) foot-and-mouth disease, (5) anthrocoid disease, (6) erysipelas, and (7) tubercle.

5.—The observations and evidence of medical men, who have given special attention to the cause and cure of the drink crave, go to prove that the greater the indulgence in flesh-meat the greater is the obstinacy of this disease; and the desire for intoxicants is reduced in proportion to the abstinence from flesh-meat; and it has been found in many cases that the *only* cure for this terrible curse is an entirely vegetarian dietary.

6. Men have life, animals have life **सर्वाणि भूतानि मित्रस्य चक्षुषा समीक्षा महे** " Look upon with the eye of a friend.

7.—A vegetarian diet, from its unstimulating effect on the animal passions, is favourable to purity of thought,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

chastity and a harmonious and peaceful disposition. In contributing to the physical health of man, it likewise improves his moral condition, besides conducing in no small degree to the healthy development of the Intellectual faculties; since it must naturally follow, that by rendering the instrument clear and pure the acts of life will also be materially influenced.

8.—The highest sentiments of humane men and compassionate women revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendent sickening horrors which inevitably surround the rearing, transit and slaughter of suffering, sentient beings.

9.—The land which is cultivated for grains, fruits and vegetables provides employment for several times as many men as that which is used for grazing purposes, and this larger rural population would better sustain the health, strength and prosperity of the nation.

10.—Flesh (as it contains from half to 3 quarters of its weight of water) is ten to twenty times more expensive than wheat, oatmeal and other grains, maze, grain, etc., which contain only 14 percent of water. Thus a mixed dietry of flesh and vegetables costs per head three or four times more than a vegetable dietary, to which even cheese, butter and milk are added, and it is unphilosophical and unbusinesslike to pay the larger sum for the inferior food.

11.—Those who live on vegetarian diet are, as a class heavier, harder in muscle, capable of greater endurance, and of performing greater feats of strength than those who live on a mixed diet; as proved by Professor Forbes from experiments on flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen, the Scotchmen and Irishmen being superior in height, weight, and strength to the Englishmen. The

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Laplanders living on flesh, are a dimunitive race, while the *Tunis, who inhabit the same climate* and live chiefly on the products of the soil are as fine a race as the Swedes and Novaegians.

"The difference", says Dr. Lamb, "must be attributed mainly or entirely to diet."

12.—Many of those who have opened out to the world fresh tracts of thoughts and travelled untrodden paths of knowledge have, from their own convictions, become either wholly or for a time vegetarians.

Among others may be named :—

Kapil, Kanad, Gautam, Patanjili, Vyas, Panni, Budha, Pythagoras, Empedokles, Plato, Epicurus, Seneca, Plutarch, St. James, the Emperor Julian, Gassendi, Mandenille, Milton, Newton, Roy, Thomson, Dr. Heequet, Dr. Chayne, Dr. Cochin, Rossean, Voltaire, Lord Chesterfield, Hartley, John Wesley, Howard, Swedenberg, Byron, Sir R. Philips, Michelet, Graham, Schopenhaur, Horace Greely, Issac Pitman, Swami Dyanand, Pt. Gurudutt, Justice Ranade, Dr. Oldfield, Professors Gokhale and Pranjapye, the Only Indian Senior Wrangler.

13.—Ram, Lakshman, Bhishma, Krishna, and the Sparans—who, for muscular power, physical energy and ability to endure hardships, stand unrivalled and unequalled in the history of nations—were vegetarians, as well as the armies of Greece and Rome, in the time of their conquests; the departure from their simple habits and food being soon followed by decline.

14.—It has been proved that life of man can be prolonged and his health and happiness enhanced by a diet of which the flesh of animals forms no part, therefore neither justice nor benevolence nor compassion can sanction the revolting cruelties that are daily perpetrated in order to pamper perverted and unnatural appetites.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

And 15.—Vegetarianism is a protest against those evils which most beset healthy nations— luxury, intemperance and vice; it entirely repudiates the low estimate of the value of life in innocent animals; it inculcates sympathy, benevolence and justice to all, and encourages temperance, thrift, purity and philanthropy, and whatever promotes the wellbeing and elevation of the human race.

These reasons can be indefinitely multiplied; but I think those already put forward are sufficient to convince a humane man and a compassionate woman of the necessity of adopting the Godly, natural and human diet.

3. A FEW SCIENTIFIC AND MEDICAL OPINIONS IN FAVOR OF VEGETARIANISM.

The following few opinions of distinguished medical men and eminent and famous scientists will, perhaps, may not be out of place:—

1.—*Professor Owen*—"The apes and the monkeys, which man nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid and nutritious tissue of the vegetable kingdom are elaborated; and the close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden."

(Odontography, p. 471).

2.—*Linnaeus*.—"This species of food (fruit) is that which is most suitable to man; which is evinced by the series of quadropeds, analogy, wild men, apes, the structure of the mouth, of the stomach, and the hands."

(Linnaei Amoenitales Academical, Vol. X, p. 8).

3.—*Sir Henry Thomson, F. R. C. S.*—"The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body as well as for the production of heat and force."

(Food and Feeding, p. 11).

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

4.—*Haller*—"This food, then, which I have hitherto described, and in which flesh has no part, is salutary; in-so-much that it *fully nourishes* a man, protracts to an advanced period, and prevents or cures such disorders as are attributable to the acrimony or grossness of the food."

(Elements of Physiology, Vol. VI, p. 199).

5.—*Dr. G. Cheyne.*—"For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about 30 years' practice, in which I have (in some degree or other) advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken." (1709).

6.—*Arbuthnot*—"I know more than one instance of irascible passions being much subdued by a vegetable diet."

7.—*Dr. Cullen*—"I am firmly persuaded that any man who, early in life, will enter upon the constant practice of bodily labour and of abstinence from animal food, will be preserved entirely from gout."

For opinions 1—7.—See "*Medical and Scientific Testimony in favor of a Vegetarian Diet.*"

8.—*The Rev. Miles Grant*, Editor of the Boston Crisis (U. S. A.), some time ago, gave the following remarkable testimony in reply to the inquiry of a student:—

"*Most emphatically this diet* is adapted to students. There is no other diet on which a student can accomplish so much. The mind becomes as clear as crystal. The muddy, confused state of the mental powers passes away like the morning fog before the rising sun. We are astonished at the amount of mental and physical labor we are able to perform on this diet. We can preach fifteen times a week, besides attending to our editorial duties, [illegible] a continual, blessed *freshness*. It would be a

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

great cross to us to be put back on the old diet, and be compelled to live on the food used by most people."*

9.—*Mr. J. Todd Ferrier*—"*It is impossible for a man who eats flesh-meat to have a whole body. It is not possible, therefore, for him to be the highest type of thinker.*

The mind is the filter of thought. If the filter be impregnated with poisonous elements, the thought cannot escape the contamnation. Flesh-eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand, a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and just judgment. It was Banjamin Franklin who said that he found a non-flesh diet to be productive of 'clear ideas and rapidity of thought'." (The Herald of the Golden Age).

10.—Again *Mr. Ferrier*—"Rational Diet makes a healthy body; flesh diet tends to physical corruption. Rational Diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalize him. *Abolish flesh diet and the man goes up, body, mind, and soul!*

MADAN MOHAN SETH.

For opinions from 9 and 10 see "The *Arya Patrika, July 12, 1902, and July 19, 1902.*

* "*Explanatory,*" *p. 10.*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A RATIONALISTIC VIEW OF THE ARYA SAMAJ.

III.

The signs of the time.

How far were the people of India in a position to receive with candour the startling and seemingly new doctrines taught by a Sannyasi in russet? What forces were at work in India that tended to encourage rather than discourage the new movement? What were the predisposing causes that led to the new light being generally welcomed and hailed with delight by the populace and the aristocracy alike? What, in short, was transforming the young Indian mind and preparing it to take eagerly to and sympathize with the Samajic propaganda? These questions are forced irresistably upon our attention and require a full consideration in the first instance.

There had been teachers of monotheism before Swami Dayanand; they had taught a purer faith than was to be found in their respective ages; they had raised their cries against the existing evils of the society and religion. India had her own Husses and Wycliffes, in Kabir, Dadu and others. But they all failed, and the laurels of success were reserved for Dayanand Saraswati, the Luther of India. Why did the former fail and the latter succeed?

Much, no doubt, depends upon the personal abilities and capacities of the reformers, but a good deal also depends upon the degree of the preparedness of the popular mind to receive such reforms. This we are now going to discuss.

Kabir and Dadu lived at a time when the popular mind was not ready to accept the new doctrines taught by them. The age was one of utter darkness and of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

hand to mouth living. The security of person and property was in danger and the people had little time left to them for education. They were not given liberty of free discussion, and exchange of ideas was not possible. Thus the public mind had no chance for expension. Reform, therefore, was not generally acceptable to them, and the cry of the reformers was a cry in the wilderness. Even if it was heard in some quarters, it was misinterpreted, and consequently those who heard it were in no better position than those who did not.

In Swami Dayanands' time, however, things had undergone an entire changes. India was (and in fact now is) passing through a period of transition, which is very aptly described by Keshub Chandra Sen in the following words :—

"The age in which we live is also peculiarly important as marking the transition state of native society..... ..... Born in India, natives of the soil, and living in the present age, we cannot but look with peculiar interest upon the scenes and events around us ; mighty revolutions are taking place on all sides. Every department of native society is undergoing change, radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones, aspirations and energies are turning into new channels ; there are changes even in our mode of living. The spirit of western enlightenment and civilization is at work in the core of Hindu Society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutioning its entire organism."

What were the forces that had served to bring about the transition? What were the causes that resulted in the change? What was the nature of the transition? Which way did it tend? What did the minds of the people crave for?

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Let us pause a while and think over these questions.

Now the most important fact about the age was the existence and the benign rule of a civilized government. The uncertainties of the old Moslem regime and of the Mahratta anarchy were all gone. People, no longer apprehensive of danger from maranders and freebooters, could settle down to their business, and pursue their respective callings with satisfaction. The benefits of peace were thus enjoyed by one and all under the ægis of British rule. Under these favourable circumstances, it was natural that people should think of other and higher things than the mere necessities of life, and that their thoughts should rise above the commonplaces of the daily life.

The spread of education, which was one of the blessings of British Rule, opened out new vistas of thought for the Indian mind. The study of modern science and of Western philosophy in a spirit of critical enquiry, which began with an initial doubt and proceeded on the principle that assent to a new doctrine was to be withheld unless warranted by reason and argumentation, brought on a curious change in the Indian student's way of thinking. If they were taught not to concede to their teachers in holding that a straight line was bisected simply by the stroke of the teachers' pen, unless the same was proved to be so, how could they be induced to believe that the mere pointing of the finger towards the moon could rend that satellite asunder.

"Observer : A Kayasth" in a very sensational article that he contributed to the Kayasth Samachar of the August 1902, under the heading "The Religion of our young men," describes the influence which "western education in conjunction with its accompanying satellite Christianity" exerted on the minds of "our young men," in the following words :—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"It is an unquestionable fact that, with the advent

of English education, a remarkable agitation set in. The whole life of the Hindu was subjected to a keen and unmerciful overhauling—society, religion, custom and manners were all subjected to a scrutiny as thorough as unsympathetic and unsparing. Like the ocean at the time of the traditional churning, the Hindu world was stirred to its very depths by the new dogmas and doctrines of worship, of female education, of iconoclastic heterodoxy and irreverent questionings of all established usages. Men insisted on testing every action of life by the infallible touchstone of reason. Time-honoured authority and long-standing custom were ruthlessly trampled upon, if they could not justify their existence by reason. The men first imbued with the spirit of the new teaching were those, who read in the early English schools of Bengal, founded by Lord William Bentinck for the diffusion of western education among the people. The Bengali parents who sent their children to these schools, little dreamt that in sending their boys away from the native *pathshalas* they were effectually alienating the hearts of their sons from the ancestral religion... .....Now when these men were taught the elements of western knowledge, in most cases by Christian masters, and the public minds of the Bengali youth, ready to receive impressions, were subjected to the expanding process, which accompanied their progress in secular studies, there arose in most a dissatisfaction with their present religious beliefs.....They felt that they were not all that they should be—and they were naturally led to compare the religion and piety of their homes with the new teaching inculcated by the Christians. What did they see, when they reflected on their native beliefs and practices? A selfish, degraded priesthood, an unmeaning allegiance to absurd rules and symbols, not intelligible even to the unlearned, and cold deference to them, in short, all the dark, peurile and debasing features of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Pauranic Hinduism, which we have now, with wisdom and from necessity, disowned."

The exchange of ideas promoted by the freedom of speech and the liberty of the press, and the hot academical debates on all subjects, philosophical, historical, scientific and moral, pointed to the same result.

The accumulated effect of all these was that the people lost all faith in the religion of their ancestors. They displayed a universal revolt against authority and generally became sceptics in their ideas. Some became desperate and gave themselves out as pronounced atheists. Others were more modest and hesitated to come to any decision, one way or the other. Some again became apathetic. In general, they may be described as wavering in their faith, and what an "English wit" said of Raja Ram Mohan Roy, that he was "a Brahmin who had lost his own religion and could not find another," may be said of them very fairly. On the one hand, they found themselves unable to stick to the old hackneyed doctrines of their grand fathers, on the other, they had not formulated their own beliefs or carved out new doctrines for themselves. (No doubt in certain cases they became Christians but these cases were not too many.)

Even the populace had lost much sympathy with most of the unmeaning customs. They doubted their utility and correctness, if not their authority. They had become conscious of the fact that circumstances had greatly changed, and that the old customs, even if they had any meaning and utility in them at the time when they were formulated, had cased to have these in the new circumstances of life, and were quite unsuited to these. In certain cases they proved injurious and a hinderance to their business. The greatest upholders of these customs could not help thinking that, however, reasonable in origin they were, their spirit was lost and only the form remain-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ed. Thus all faith in them was shaken, and if they adhered to them, it was simply because they could not gather courage enough to take the lead in setting them aside.

But the Indian mind is by nature] prone to religion, It is also patriotic in the sense that it takes delight in hearing and speaking of the glories of Indias' past. And although for a while it seemed to have wavered away from its natural disposition, it was yet ready to revert to its, even at a very slight stimulus being given to it. Such a stimulus was given to it by the revival of Sanskrit learning. "Observer: A Kayasth" in the Kayasth Samachar writes thus of the results of this revivl:—

"The study of Sanskrit opened to mens' view unexplored treasures of philosophy and metaphysics, speculations and theories which had long lain impervious to human scrutiny, ideals and doctrines which attracted attention by their novelty and their superiority to the code of the priest-cult then in vogue whose tyranny and degeneracy even the most conservative were beginning to feel. And with this un-earthing of a long-buried philosophy came a reaction.....Instead of looking on Christianity as a fulfilment of the Divine purpose as meditated by the old *Rishis* and saints, men began to feel that Christianity was an exotic, and in accepting it, they lost their individuality, and merged their distinct existence as a people in the vaster fabric of European society."

They had, however, already become conscious of "the unsavoury features" of the Hindu religion, "which could not stand the scrutiny of modern enlightenment." Here was the rub. They were unwilling to join the foreign religions; and they could not accept the whole of the existing Hindu religion, as it was handed down to them by their grandfathers. Either that religion must be supported in all its details by the theories and researches of modern science, or a reform must come.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The idea of reform was more palatable to them and they craved for that more than for anything else, provided it was indigenous. If a reform could be had without the necessity of their begging for the same from the outsiders and without any loss to their country's prestige, they would heartily welcome it. This they desired not only in religious but in social matters also.

Thus, in short, what the Indians were longing for was this: A thoroughly reformed religion, Swadeshi in its origin and yet essentially monotheistic, least dogmatic, perfectly compatible with reason and not inconsistent with modern philosophy and science. It should do away with all superstitions and should have as little to do with mysticism as it could. For what was necessary, was a compromise between the hurry and bustle of the 19th and 20th century life, and the calm and quiet of the old religious observances. This a belief in evil superstitions or mysticism, or a too tedious ceremonial could not effect. Allegiance to authority was not necessarily an evil; but the authority itself must not be acknowledged unless its reasonableness, correctness and its merits were first carefully examined and established beyond all doubt, and unless it was proved that it would not affect injuriously the healthy onward progress of the nation. A social reform of the like nature was also much wished for, but it should be closely connected with, and in fact, based upon religious reform, for in India the two are closely united.

The religion taught by Swami Dayanand was such a religion. It was based upon the Vedas and old Shastras of India; it enjoined the worship of one Almighty, Omnipresent God; it was free from all dogmas; it gave sanction to nothing that was contrary to reason; and it was not inconsistent with the recognized principles of science and philosophy. It condemned all superstition, and excepting for some Yogic powers which are within the pale of reason,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

it gave no contenance to mysticism. It certainly did recognize the Vedas as authority on all matters of religion; but it did so only after examining them and after being satisfied that they were worthy of that honour. It also provided for the rooting out of social evils, upon the basis of religion and the authority of the Shastras. A religion which fulfilled all the requirements of the present age and yet was Indian in its origin, was sure to have the sympathy of all on its side, and was bound to achieve unlimited success in the long run.

What, it might be asked, will be the fate of other "reform" movements, on foot in India? It is a pertinent question, but difficult to answer. Our answer, however, would be that if they are not ultimately destined to fail altogether,—for certainly, at present there are no visible signs of their failure,—they are surely not meant to be very successful or popular in the end. An examination of the nature of some of these movements will make the above quite clear.

Sanatan Dharma.—Ten years before it would have been a misnomer to call the Sanatan Dharma movement, a movement of reform. It was then in reality a protest against the Arya Samaj and justified its existence by criticizing the works and teaching of Swami Dayanand. Since then, however, a great change has been visible in its aims. What brought on that change, is not known. It might be the influence of the very movement for checking which it was brought into existence, or it might be the result of its own inability to resist the onward progress of time and thought and to meet the new requirements of the present age; or it might be partly due to one and partly to the other. But that such a change has slowly but surely come on, is beyond doubt. Early marriages are beginning to be condemned, the importance of Brahmcharya is recognized by the starting of *Rishikuls*, the study of the Shastras has been revived, foreign travel is

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

declared to be allowed by the Shastras, and even widow remarriages are said to be not prohibited by them. A renowned leader of the Sanatan Dharma went so far as to declare (though that declaration of his by no means escaped criticism), that unless the Vedas were read in every Indian home, there was no hope for India. To think that the Sudras be given the privilege of reading and hearing the Vedas by a leader of Sanatanists! Last, but the most, we have lately been hearing of a proposal to re-admit Hindu renegades to other religions, into the fold of Hinduism.

These are the signs of the times, and considering over them, one is irresistably drawn to the conclusion that either the Sanatan Dharma shall have further to amend its doctrines, to bring the Hindu Religion more in conformity with the spirit of the modern age and to adapt it to the new circumstances, or it will make no further advance, but on the contrary, will stagnate and lag behind the forward movement of the times. In the former case, it will make a near approach to and may even, later on, merge into the Arya Samaj; in the latter, it will fail and the relentless law of the survival of the fittest will put it down.

The Theosophical Society: "What is Theosophy"? Certainly it is not a religion *per se*, unless it identifies itself with any one of the already existing religions, Sanatan Dharma, Buddhism, Zoroastrianism, or so forth, when it ceases to be true Theosophy.

The Theosophical Society is partly a Society for the research of the hidden laws of nature—partly, because a man may be a Theosophist without having any sympathy with the 2nd and 3rd objects of the Society. Mainly it is a Society which has for its object the formation "of a nucleus of a Universal Brotherhood of Humanity." But of what matter is the nucleus? Where is the protoplasm which would supply the primiture cell

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

for the formation of the nucleus? A belief in the Fatherhood of God would furnish us with the required protoplasm for the formation of the nucleus of universal brotherhood of mankind. But the Theosophical Society does not profess any such belief.

But whatever might be the philosophical difficulties in the way of understanding Theosophy or the Theosophical Society, there are other difficulties that we meet in trying to reconcile ourselves with the Theosophical movement, and they have to do with the relation of its teachings with the people generally.

Briefly, these difficulties are as follows:—

(1) Theosophy is not for all; it is, at best, for the educated few. For, to be sure, an idea of God, which unites in one all sorts of notions from the "non-existent" of the Kabala to the God Incarnate of the Puranas, is a difficult thing to grasp, for a man of some intellectual power—to say nothing of the ordinary man.

(2) Occultism, spiritualism and like things, which are rightly or wrongly identified with the Theosophical creed, are again not meant for the masses.

(3) But a stronger reason why every thinking man should take exception to the spread of Theosophism must be based on the grounds of *expediency*. A revival of mysticism and of belief in evil spirits and ghosts, that has resulted from its spread, is an evil which is simply deplorable. How far mysticism is right and a belief in evil spirits a belief in the realities of nature, is no question to be discussed here. But even granting that the whole world "has its being" in mysticism and that *bhuts*, *prets* and *pishachas* are very potent factors of God's creation, the question remains, how far is it expedient and consonant with the best interests of the present day India to encourage such beliefs? The age in which we live is one of hard realities of life, of struggle for existence, and of activity and manliness in general; and for this we re-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

quire a generation of young Indians, hard and sturdy, vigorous and enterprising, undaunted and courageous. But if from the beginning, the dread of evil spirits, residing on *peepul* trees, in wells, and in lonely places, is forced down the throats of young Indian students by means of small manuals, it is too much to expect of them that they would in future display manly qualities and be able to take to heroic enterprise.

The strong and sturdy nations of the world in all ages had little faith in mysticism and in spirits, so long as they continued to make any progress; and a growth of belief in these things has, always, been synchronous with national effiminacy. For these reasons a movement that lays great stress upon these things, is a backward movement and may be harmful in its effects.

On the whole, therefore, Theosophy by itself is not what India needs, because it does not aim at improving the condition and the religion of the masses, it inculcates too much of mysticism and is not in accord with the spirit of the age. That it will ever gain general popularity, is consequently very much to be doubted.

The Brahmo Samaj: When we speak of the Brahmo Samaj, we should be taken to mean the Nava-Bidhan or the new dispensation.

Now the new dispensation was a blessing to India, when it came into existence. It aimed at a radical reform in all religious and social matters; and as was natural, people welcomed it heartily for a time. Its chief beauty consisted in its catholicity and in its revolt against dogma. It was also indigenous, having been brought into existenee by an Indian worthy.

Later on, however, a great change came over the Samaj that greatly estranged the sympathies of the people. It is becoming more and more dogmatic and mystic and making a steady approach towards Christianity.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The following extracts from an article in the Theosophist of October 1881, headed "New Dispensation dissected" will amply bear out the truth of the above remarks :—

"Great must then be the audacity or foolishness of him (call it whatever you will) who seriously contemplates to revive in these days of enlightenment, the exploded device of securing the hearing and sympathy of the people by claims to inspiration and the power of directly communing with God and the Prophets..... For, if we but analyse the published speeches and statements of the inventor of the New Dispensation, we will find these very claims brought forward as the main argument in support of his assertions.....We have but to remember the grave announcement made by the *Nava Bidhan* prophet to the public of Calcutta that he had had an interview with John the Baptist, with St. Paul and Christ..... "

"Be that as it may, mystification has become so systematic with him, that the public have ended by looking upon Babu K. C. Sen with more than suspicion."

"Indeed Keshub teaches the public as one having authority as the scribe. Does he really imagine himself a second Jesus of Nazarath in flesh and blood incarnate, surrounded by his apostles.....?"

"The Keshubites are too thorough going upholders of the theory of divine inspiration to commit the heresy of interpreting "communion" in any metaphorical sense! This, we understand is a *bonâ fide* "materialization" of saints and prophets....."

"With the followers of the Jewish Bible, Babu Keshub 'maintains the inspiration of the prophet Moses. So great is his reverence for Christ that many times his religion was mistaken to be Christianity in disguise.'

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"The Old and New Testament "with him too form a basis of his religion. Many of the Christian ceremonials, such as the Eucharist, Baptism and a few rules of morality (*vide* his "Rules of Forgiveness and Enmity"), have been largely borrowed by him."

Comments on the above are superfluous. People have grown suspicions of the true motives of the Brahmo Samaj, and have come to regard it a "Sham." The fate of such a movement may be very well imagined.

Indian National Social Conference: The sincerity and the unremitting labours of the originators and promoters of the Conference, nay their very names, among whom may be counted the honoured names of the late Justice Ranade, of Justice Chandarvarkar, and of His Highness the Maharaja Gaikwar of Baroda, would have sufficed to assure us of the final success of the movement. But an initial mistake has been committed in organizing it, which makes us think otherwise.

The mistake referred to consists in their losing sight of the fact that in India more than in any other country, "religion" is "indespensable to social reform." As has been truly said, in India there is no custom or practice which has not received religious sanction from one school or another. There is no such thing as purely social life in this country, and religion and social life of India are so intermixed that it is impossible to separate one from another. It is, consequently, of first importance that religious reform should be made the basis of social reform. Unless that is done, the cause of social reform would continue to be a very weak cause.

Lord Keshub explains "the true order of reformation", thus :—

"What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this section of the community,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

or the reformation of that particular social evil. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of idolatry, of moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reform movements. Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition.

"All the social reforms I would propose for your consideration, are involved in this grand radical reformation—religious reformation. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation."

Christianity has acquired such an importance in this country that a word or two about its "future in India" seems necessary to be added. In the beginning it made very rapid progress and had as much influence with the educated people as with the ignorant masses. But ever since the Brahmo Samaj and the Arya Samaj began their work, its influence has faded away with both the classes, and few persons now accept that religion for its own sake. A large number of new converts are recruited from the famine-stricken people and from the orphans. "Unless, therefore, famines be a permanent condition of the country", this "class of recruits" cannot be taken into account while judging the general inclination of the Indians towards Christianity. "Some persons accept Christianity from motives of personal gain, and these also cannot be reckoned as genuine converts." For these reasons "Christian propagandism in India cannot be said to have been

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Comparing all these present movements together, therefore, we arrive at the conclusion that the Arya Samaj is the only one of these which aims at meeting all the new requirements of the age, and which is sure to succeed in the long run.

We now proceed to consider some of the preliminary difficulties that are met with in the way of properly understanding the principles of the Samaj.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

UNPUBLISHED CORRESPONDENCE

OF

Rishi Dayananda.

Second Series.

No. II.

The next letter which I want to present to the reader becomes important only on account of its bringing into clear relief the *Bania* spirit of John Bull. It is now a matter of history that on account of the crooked policy of the founders of Theosophical Society Swami Dayananda had severed his connection with and had withdrawn his patronage from that Society. He perhaps wanted to have a manifesto setting forth the reasons of his severing all connection with the Theosophists published in an Anglo-Indian paper. The following is a reply to his request :

Letter IV.

Simla, Argus Press,

Simla, 1st May 1882 .

SIR,

I have received your communication regarding the Theosophists. I am sorry that I can not insert it in the paper, except as an advertisement. If you wish it to appear as such, kindly send me Rs. 10. I expect it will make two columns of print, and my rate for such is Rs. 5 a column.

I am Sir,

Yours obediently,

W. H. Carey.

As my aim is, not to present an account of Swami Dayananda's doings in chronological order, but rather to acquaint the reader with his manifold activities, I can not pay any attention to the sequence of occurrences.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Rai Bahadur Mulraj, M. A., of the Punjab Judicial Service is a well-known figure amongst the Arya Samajists of the Punjab. He gives himself out as the author of the ten principles of the Arya Samaj, although people are sceptic as to his power of even understanding some of them. He claims to have guided Swami Dayananda in some of that Great Man's works. I give here a specimen of the Rai Bahadur's style of writing. Although he "Dear Sirs" the Great Swami in the beginning of his letter yet strange to say this Master of Arts and a Prem Chand Roy Chand scholar to boot concludes it with due and becoming respect.

Letter V.

Gujranwala,
31st July 1880.

DEAR SIR,

I received your letter of the 27th instant in due time.

As to the remarriage of widows there is an Act of Governor General (Act XV of 1856) already in force, which I believe is all that we want. It is called "an act to remove all legal obstacles to the marriage of Hindu Widows."

Section I of the Act is as follows :—

"No marriage contracted between Hindus shall be invalid, and the issue of no such marriage shall be illegetimate, by reason of the woman having been previously married or betrothed to another person who was dead at the time of such marriage, any custom and any interpretation of Hindu Law to the contrary notwithstanding."

I was very sorry to read about Munshi Indra Man's case. If the order was passed by the Magistrate after holding judicial proceedings a regular appeal against his order should be preferred.

But if the order was passed by the Magistrate in his executive capacity a Memorial should be sent up to the Local Government. And in case the order has been passed by the Magistrate with the previous sanction of the Local Government, or by the Lieutenant-Governor himself, a Memorial should be sent up to Lord Ripon.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

In the Memorial should be forth the following facts:—That these books are merely reprints of former publications; that these books are in reply to attacks against the Hindu religion. An account of the history of each publication should be given, *i.e*, it must be shown what gave rise to the writing of each individual book. A list of similar books published by Christians against Mohamadanism in India, with the names of authors, etc., should be given, and also another list of books published by the Mohamedans and Christians against Hinduism should be given and it should be pointed out that the authors of such books have never been punished before. It should be pointed out that these books have been written to protect the Hindu religion from the attacks of opponents, and for the object of investigating and spreading truth. It should be remarked that it is not consistent with the justice and spirit of toleration of the British Government to punish one writer and protect and encourage others. It would be very hard indeed if the writers against the Hindu Religion could say what they like, and the Hindus could not raise their voice to protect their own [illegible]ish.

A paper setting forth the above, or copies of the Memorial should be circulated to all the Indian and English papers here and in England. The Theosophists also should be written to. As now a Theosophist is in the Parliament he should be asked through Col. Olcott to agitate the question in Parliament.

Lala Dwarka Das, B A., member of the Lahore Arya Samaj, is at Jagadri now-a-days. He might be asked to help in drafting the Memorial and papers and getting them printed. I hope I will be soon informed what steps have been taken in the matter.

I have to go up for the Extra Assistant Commissioner's Examination shortly, otherwise I might have also done what I could in the matter. But now I have no time whatever.

I am desirous to know more about the German Gentleman and his proposals.

Hoping you are well.

Yours obediently,

Múlráj.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

There is one aspect of the above letter and those that follow which is inexplicable. The question which puzzles me is; why did the followers of the great Dayanand persistently address him in a foreign language with which he was not aquainted and in which they themselves could not express their ideas properly. Even Rai Mulraj, the great champion of Hindi and the author of the first Hindi Primer in the Punjab, did not see the ridicule of corresponding with Swami Dayananda through the medium of English.

The next letter was written by Bhai Jawahar Singh (the then Secretary of the Lahore Arya Samaj) who has since changed colours, and has distinguished himself chiefly in the field of vituperation by abusing his old spiritual Guru :—

Letter VI.

Lahore Arya Samaj,
Dated 10th May, 18.ati

To

Swami Dayanand Saraswati.

Most respected Sir,

I humbly beg to acknowledge the receipt of your kind favor instructing me some moral truths as to guide me in foreign country.

I have, owing to considerable affection on my mother's part, and other certain inconveniences, that I lately felt, declined to see England for the *present*.

Lalla Rattan Chand Bary, the Editor of "The Arya," has, already resigned the membership of Theosophical Society but on different grounds. This is his policy. "The Society," he said, "did not, in many cases, regard their essential principle of "Universal Brotherhood," and that it believes in false existences (*i. e.*, devils) and Society seems as doing no good for India. From above it appears that he has not stated the real cause of his isolation for the reasons best known to himself. Besides I have not seen myself that "*Resignation*" and what I have written here, is simply because I am told thus. Nevertheless I have no reason [illegible] his statement. If we want to make "Th-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

our Organ, please advise us in a special letter addressig to President.

The character of Pandit Akhya Nand is doubtful. Nothing is needed to comment.

A great agitation has been roused in Lahore among the Hindoos and Mohamedans in connection with National Language. Formers prove to be Hindee, while latter Urdoo. Successive lectures are going to be delivered from last fortnight and are still continuing.

We have given our whole of attention towards this noble cause. Lalla Mulraj, M. A., has been appointed by *"Bhasha Pracharni Sabha"* as a representative from Hindu Community to Education Commission.

Sorry to learn that Munshi Khanaya Lal Alakh-Dhari of Ludhiana died on 1st instant.

I suggest you to establish an Anglo-Aryan College in India. Syed Ahmad Khan has once more given life to Mohamadans and that the main cause of that I see only is the Institution he has established in Aligarh. It is no difficult for us if a slightest movement be made.

Lala Devi Dyal, Editor of Vidya Parkash has written me a letter from Ajmere and he is going to Bombay. He has sent us a very good news, but we cannot put them in our journal unless they are confirmed.

I now close my humble letter with paying my sincere thanks to you as the sole Patriotic of the day.

I am Sir,
Your most obedient servant,
Jawahar Singh,.
Secretary, Arya Samaj,
Lahore.

The next letter appears simply to shew the extent of Swami Dayananda's influence over his followers a year before his death.

Letter VII.

Pundit Dayanand Saraswati Swami.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Respected Sir,

ture, Science and Religion. You have succeeded in your attempt to some extent. But the greater work that is required of you to be done, is of a nature that will make the Aryans on a par with the other civilized nations of the world. I am now entering in the subject, which led me open a correspondence with you.

There are I think no less than 3,00,000 Arya Samajists. If you are but to take Rs. 10 from each (which all will willingly give) a sum of Rs. 30,00,000. This sum if given out on an interest of proper rate will amount to a large sum.

Of this sum a great Aryan Vedic College must be founded.

Some graduates of the University knowing English and Sanskrit must be sent to Europe and America, to learn arts and manufactures.

The further projects that I have been so long meditating will be communicated to you after some time.

I think you will kindly take the matter earlier in your hands, because if it is to be exceeded it is through your aid. I expect an early reply of this.

Yours obediently.
Durga Sahai Arya,
c/o Babu Jwala Sahai Arya,
Meer Moonshi of the Jeypore Council.

Jeopore, 24th October 1882.

I will conclude this article with some more letters shewing the cordial relations which existed between Swami Dayananda and his new disciples.

Letter VIII.

Amritsar Arya Samaj,
23rd October 1880.

Revered Sir,

Col. Olcott and Madame Blavatsky have reached here and are most anxious to see you. Besides their wishes it is the most earnest desire of this Samaj to have you with us at their present occasion, which if brought into effect will be a most desirable end. All the members solicit and hope that you will be so kind as to proceed to Amritsar at your earliest possible convenience.

Soliciting the favor of a reply [illegible] post and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by 83 Foundation USA

Namaste from Pandit Umrao Singh and myself and others.

I am,
Yours respectfully,
Murli Dhar,
Secretary, Arya Samaj.

—o—

Letter IX.

No. 41.

Arya Samaj Office,
Lahore, 28th April 1881.

To

Swami Dayanand Saraswati,
Supreme Chief of Arya Samajes in India.

Revered Swamiji,

The nephew of Lala Nihal Singh member of the Lahore Arya Samaj has absconded from his house and probably he may come there to see you.

His name is Purtab Singh, his age about 15 or 16 years, has fair complexion and short hairs over his head. He wears a white turban and a jacket over his koorta which has silver buttons and a Dhotee.

Should he come to you be kind enough to inform the Lahore Arya Samaj by a telegrrm and keep the boy with you.

But if he is not there you need not telegram to us.

My respectful Namaste to yourself.

Yours obediently,
Rattun Chand Bary,
Secretary.

—o—

Letter X.

Sukkur,
Dated 10*th August*, 1883.

My dear Swamiji, Namaste,

Swami Sahjanand is here since a fortnight and has delivered lectures (Dria Khan) on different subjects of Dharm and Desh Upkar, we all Samajists here have been greatly benefitted by his lectures. No doubt our society will be improved by the diffusion of *Sat Dharm* among the people by such Updeshaks.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

We are greatly indebted to you for the Vedic Dharm now-a-days being professed amongst our countrymen.

Kindly accept our hearty thanks for sending Updeshak to travel from one country to another to spread and enlighten the minds of people with their knowledge (Vedic Dharm).

Yours obediently,
Mungoo Ram,
Corresponding Secretary,
Arya Samaj,
Sukkur.
MUNSHI RAMA.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA